A Conference WITH A THEIST.

PART I.

Wherein

I. Are ſhewn the Abſurdities in the pretended Eternity of the World.

II. The Difficulties in the Moſaick Creation are cleared.

III. The Lapſe of Mankind is defended, againſt the Objections of the Unbelievers.

By *William Nicholls*, D. D.

The Second Edition Corrected.

LONDON,

Printed by *T. W.* for *Francis Saunders* at the *Blue-Anchor* in the *New-Exchange*; and *Thomas Bennet* at the *Half-Moon* in St. *Paul's* Church-Yard, 1698.

211
N51c2

TO HIS

Most Excellent Majesty

WILLIAM III.

By the Grace of GOD

King of *Great Britain*, &c.

May it please Your Majesty,

FOR some part of that time, which you have been exposing Your Sacred Person and affording an unwearied Application for the Good of Christendom and the Advantage of the Reformed Religion, which admirable Endeavours God of his Infinite Mercy has been Pleased to Crown with a suitable Success; I have had the leisure, under Your Majesty's Most Gracious Government and Protection, to the utmost of my poor Abilities to defend the Cause of our Blessed Saviour and his Holy Religion; against

881670

the Blaſphemous Exceptions, which Atheiſtical Men do raiſe againſt it.

And now, through the Bleſſing of God, having Finiſhed this Mean Work, I humble beg leave to lay my Papers at Your Majeſty's Feet, imploring Your Royal Acceptance and Patronage of Them; which may be a Means to recommend them to ſome, who having Thrown off all reſpect to our Saviour, yet their Worldly Intereſt may oblige them to retain ſome for Your Majeſty; and perhaps the very name of ſo Good and ſo Great a Prince, prefixt to this Book, may occaſion them to light upon ſomething therein, which may give them better Thoughts of that Holy Religion, which, Your Majeſty does ſo much reverence and they moſt unworthily deſpiſe. I am not ſo vain to imagine that my poor Endeavours ſhould ever prove in a like meaſure ſucceſsful with Your Majeſty's Arms and Conduct; yet by the Bleſſing of God, I hope, ſince Your Majeſty has ſo Publickly diſcountenanced Atheiſm and Prophaneneſs, I have a fairer Proſpect of gaining ſome Advantage over the Enemies of Religion, than in any other

other Reign, which it has been my Lot to live under.

Dread Sir! may the Good God, who has hitherto proſpered Your Great Undertakings continue to incline Your Heart, zealouſly to oppoſe that ſpreading Infidelity, which unleſs a ſtop be put to it, will be the Ruin of theſe Kingdoms, and force Heaven to pour out the laſt Vials of its Wrath upon us. Now You have happily procured us Peace Abroad and our Liberties at Home, may You go on in a no leſs Glorious Deſign, to Maintain the Cauſe of our Deſpiſed Redeemer, treading in the ſteps of Your great Predeceſſor *Conſtantine*, who when he had ſetled the Peace of the Empire and eſtabliſhed his Throne againſt his Oppoſers, ſet himſelf next to the Noble Work of promoting Chriſtianity, and to make the Croſs of Chriſt Triumph over the Blaſpheming Infidels.

God be Thanked, Unbelievers are not ſo Numerous now as then, but they are not inferior in their Wickedneſs and their ſpight to Religion, which if Your Majeſty by Your Power and Au-

thority, can under the Bleſſing of God, happily ſuppreſs and reclaim; this will be a new Acceſſion to Your Glories, and will add freſh Laurels to Your Brow; This will render You yet dearer to God and to all good Men of every Perſuaſion among us, and will reconcile the Affections of Your keeneſt Enemies.

Now that Your Majeſty may be as Succeſsful in this as in Your other Great Endeavours, that You may enjoy a long and happy Reign in this World, and an Eternal Kingdom in the next, is the Daily Prayer of,

Your Majeſty's

Moſt Dutiful Subject,

and Moſt Obedient,

and humble Servant,

Will. Nicholls.

THE PREFACE TO THE READER.

HAving oftentimes with Grief conſidered the mighty Progreſs, which Atheiſm and Infidelity have made in this Age; I thought it was highly neceſſary that thoſe who by their Profeſſion had made themſelves Teachers and Defenders of the Chriſtian Faith, ought not to ſpend their whole time in inforcing the Morality of its Precepts, and in confuting Innovations made in its Doctrine and Government; but were obliged ſometimes to afford their Aid towards the overthrowing thoſe Principles which tend to the total ſubverſion of our common Chriſtianity. Socinians, Papiſts, and Schiſmaticks, it is true, are guilty of very grievous and dangerous Errours, but

yet the worſt of them maintain ſome part of the Ground-work of Chriſtianity ſtill; but Atheiſts *who deny a God, and* Theiſts *who diſown a Revelation, make our whole Religion an Impoſture, and all that have to do with it either Cheats or Fools. So that we that are Miniſters of the Goſpel, are highly concerned to uſe the utmoſt of our force, againſt theſe Opinions, which debauch and damn ſo many Men, whoſe Souls we have the charge of, which tend to the diſcredit and total overthrow of our Profeſſion, and expoſe our Perſons to all the fooliſh ſcoffs of idle Men. Nay farther, there is the greateſt danger from theſe Infidel Doctrines, becauſe they are eſpouſed by Men of all Parties, and by many of thoſe who join themſelves with ſome particular Body of Chriſtians; for it is eaſy to obſerve, a great many men railing bitterly againſt Papiſts or Phanaticks, when they believe no more of Jeſus Chriſt, than they do of Tranſubſtantiation; and have no more liking to the Goſpel, than to a long Canting Sermon. Now becauſe ſuch Infidels lie herded among divers Sects of Chriſtians, as they are not ſo eaſily diſcerned, ſo they are not ſo vigorouſly oppoſed; and by this means they have of late gained ſuch ſtrength, that now they*

begin to look formidable. It is dreadful to think what numbers of Men are poiſoned by Infidel Principles; for Atheiſm *and* Theiſm *are now got from the Court to the* Exchange, *they begin to talk them in Shops and Stalls, and the Cavils of* Spinoſa *and* Hobbs *are grown common, even to the very Rabble. But the greateſt encouragement which Infidelity meets with, is from ſome Philoſophical Gentlemen, who find that the Scripture ſeems to contradict ſome Notions in Philoſophy, which they have eſpouſed, or ſome Experiments which they are perſwaded of the Truth of; and therefore for that reaſon, they will disbelieve that and all Revealed Religion. Now ſome of theſe Gentlemen, being Men of Parts and Letters, and able to manage an Argument, they generally ſet upon ſome unlearned Chriſtian; they puzzle and confound him with Philoſophick Terms and Experiments, and with a Set of Jeſts and Bantering Expreſſions againſt Scripture; and when thus they have beat the poor Man out of his Road, they think they have for ever triumphed over Chriſtianity.*

—Pudet hæc opprobria nobis
Et dici potuiſſe, & non potuiſſe refelli.

Theſe Conſiderations have put me upon Writing this Dialogue, and have encouraged

ged me to consider the chief of their Arguments, which they are wont to make use of in their Discourse, or which have been published of late in Theistical Writings: to the end that well-meaning and religious Men, whose Leisure or Education will not let them search so narrowly into these Disputes, may from this Treatise be furnished with sufficient Answers to such Infidel Arguments. Now the Objections which are urged in this Dialogue, are part of them taken from the Discourse of some Deists I have casually conversed with; but are mostly taken out of a Book lately published, called Oracles of Reason, *the first Book I ever saw which did openly avow Infidelity. This I had some thoughts once to have wrote a set Answer to, but I found it was so sillily and loosely wrote, that upon more serious consideration I could not think it did deserve one. As to that Book, it is a Collection made up of a few Letters wrote between some Sparks at* London, *and of some Translations made out of one or two Greek and Latin Books. All that is considerable in it, and which carries any face of Argument and Learning, is drawn out of two well-meaning Authors, who I believe had no design against Christianity, but only to advance*

advance their two ſeveral Hypotheſes *they were wedded to. The firſt was the Author of the Hypotheſis of the* Præadamites *, *who ſeriouſly repented of his Book and his Errour before he died; the other is the Ingenious and Learned Author of the* Archæologiæ Philoſophicæ. *And this makes up the far greateſt part of the Book. But by the way we cannot but obſerve the great Diſingenuity of Mr.* Blount, *who is the chiefeſt of theſe Epiſtlers, who takes no manner of notice of the Author of the* Præadamitæ, *from whom he not only takes, but tranſlates all that is material almoſt in all his Letters: For in his firſt Letter to Mr.* Gildon, *from* p. 8. *to the end* (i. e.) p. 19. *there is nothing but a verbal Tranſlation out of that Treatiſe, ſave only a word or two* p. 15. *interpoſed about Biſhop* Taylor; *and ſo again* p. 218. *to* p. 226. *out of the ſame Author, and nothing of his own, but ſome falſe Latins and Spellings, and ill Tranſlations. But to give the Reader a caſt how fit theſe Gentlemen are to encounter with Chriſtianity, which ſtands eſtabliſhed by its own Evidence, and the Writings of ſo many Learned Men; let him caſt his Eye upon the laſt Page of that Book, where Mr.* Blount *has tranſlated a Quotation out of* Scaliger

* Vid. Oldenburgi Collectanea ad Conringii Theſaur. Rerump.

Scaliger de Emend. *brought by the Author of the* Præadamitæ ; *now he translates* Octingenties octagies, *not eight hundred and eighty, but* eight hundred and eightscore ; *as if the* Romans *had used to reckon by scores. He might altogether as well have made them number by Bakers-Dozens.*

As for the Objections I have taken out of this Book, I have not always kept my self strictly to the words I found there, but chiefly to the sence ; because otherwise sometimes the Argument would be too long, and sometimes too obscure. I have generally dressed up the Arguments with that little varnish which they usually appear in from the Mouths of Infidels ; because for the most part their frothy Wit is the principal Part of their Objection ; and therefore I have made Philologus *talk all along in their Vein, least otherways they might pretend the Argument was marred. And this I hope will excuse me to those Pious Ears, for those bold and Irreligious Expressions, they will meet with-al in the Mouth of my Deist ; which they must consider are not mine, but theirs ; and to be repeated in the Person of an Infidel, I hope will not appear Grating or Prophane.*

There is one thing in the last place which I would desire the Reader's Candor in, and that is my Explication of the Mosaick Creation of the Stars, a little out of the

way

way of other Interpreters; which I would let him know, I do not deliver as my ſetled Opinion, by any Dogmatical Aſſertion, but only propound it Problematically, as a poſſible way of accounting for the relation of Moſes, *which deſtroys the Infidels charge of Impoſſibility; and which at laſt I leave to the Reader's Judgment, either to receive or to reject.*

And ſuppoſe this Hypothetical Scheme not to be exactly true, which I am not very eager to contend for; the cauſe of Religion will not ſuffer by it, nor the Infidels reap any advantage from it. This is only a Point of Philoſophy and not Revelation; and if there be any Errour in it, I am to ſuffer for it and not Moſes. *If this Hypotheſis be poſſible, it proves as much as is aimed at; for any way of ſhewing how* Moſes *his Account* may be, *is a good proof againſt thoſe who aſſert it* impoſſible to be.

It is my hearty Prayer to God, that theſe my weak endeavours may contribute ſomething towards the abating the Prevalency of this ſort of Infidelity; which if they ſhall do, I ſhall then reap an ample Recompence of this ſmall Trouble; and I ſhall be encouraged to publiſh the Remainder of this Diſcourſe, which is to vindicate the other parts of Chriſtianity, from the like Exceptions and Blaſphemies of the Infidels.

THE CONTENTS of the *First Part* OF THE CONFERENCE.

Rudeneſs and Danger of *Atheiſtical Diſcourſe*. p. 6.
Religion, tho' Erroneous, not to be ſcoffed at. 11.
Particulars of the whole *Conference*. 13.
Ground of *Deiſm*. 16.

Of the Eternity of the World.

Occellus Lucanus not ſo old as *Moſes*. 19.
Anſwer to *Ocellus*'s Arguments. 23.
The Creation of the World not like ordinary Product. 32.
The Diſſolution not Piece-meal, but Inſtantaneous. 33.
The Ridiculouſneſs of making the World God. 38.
God does not change himſelf by new Exhibitions, but his Creatures by new Productions. 39.
The Change of the Deity not Voluntary. 40.
Nor Neceſſary. 42.
Such a Changeableneſs, contrary to the Attributes of *God*. 44.
No conſtat of Sphericalneſs of the Univerſe. 48.
That no Argument of a perpetual Motion. 49.
Motion of Bodies, in Contigguity with Bodies not infinite. 50.
Sphericalneſs does not infer infinity of Duration. 52.
Arguments againſt the Eternity of the World. 53.
Argument the Firſt, from the Nature of Petrification. 54.
Argument the Second, from the ſinking of Hills. 58.
No new *Hills* raiſed which are conſiderable. 62.

Phyſico-Theol. Diſcourſes concerning the *Chaos*, &c. 63.
Argument Third, from the Increaſe of *Mankind.* 66.
The *World* never depopulated by *Plagues.* 70.
Remarks upon the moſt remarkable *Peſtilences.* 71.
Eſſay of the Multiplication of *Mankind.* 73.
The probable Number of Men in the *World.* 75.
The *World* Increaſed more formerly than now. 77.
This proved by *Scripture* and *Reaſon.* 79.
Argument Fourth, from *Hiſtory*, and the late Invention of *Arts.* 80.
No conſiderable *Arts* loſt and revived again. 85.
Mankind could not, as the *Theiſts* pretend, have been without *Writing* from all Eternity. 87.
The *Progreſs* in the *Art* of *Writing*, and the no extraordinary *Difficulty* in that *Invention.* 88.
Exceſſive *Computations*, no Argument of the *Eternity* of the *World.* 94.

Of the Moſaical Account of the Creation.

Anſwer to the Argument, from the late *Communication* of the *Divine Goodneſs.* 98.
The *Fixed Stars*, probably, no part of the *Moſaick Creation.* 99.
Geneſis 3. 16. Explained. 100.
Objection againſt this *Interpretation* anſwered. 105.
This *Interpretation* not prejudicial to *Religion.* 107.
Light before the *Sun*, is the clearing up of the *Chaos.* 108.
Waters above the Firmament; the Waters of the Planets. 114.
The *Seas* eaſily formed in one Day. 117.
Trees and *Plants* might eaſily grow before the Sun was made. 119.
How the *Planets* are ſaid to be made the Fourth Day. 123.
Why *Moſes* relates the diſtinct formation of the Earth alone. 126.
This *Relation agrees* with the aforeſaid *Hypotheſis.* 129.
God acted by other Methods in the *Creation* than now. 135.
He then took an immediate care of the *Species.* 137.
Americans of the ſame Stock with the reſt of the *World.* 139.
How Inhabitants got into *America.* 140.
How the *Blacks* might deſcend from a *White Parentage.* 143.

This

This *Blackneſs* cauſed by the heat of the *Sun.* 145.
By the Curſe of *Cham.* 147.
No Abſurdity that *Eve* ſhould be made of a *Rib.* 167.
No *Race* of *Men* before *Adam.* 172.
The Argument for the *Præadamites* anſwered. 173.
No confuſed *Huddle* in the Relation of the *Sixth Day's Work.* 181.
The Fall of *Man*, not the firſt day of his *Creation.* 182.
The Ridiculouſneſs of other Nations *Accounts* of the *Creation*, compared with the *Moſaical.* 187.
The *Ægyptian* and *Græcian.* 187.
The *Mahometan.* 188.
The *American.* 189.

Of the Fall of Mankind.

The *Wickedneſs* and *Folly* of drolling upon *Scripture.* 192.
Not unreaſonable that the *Devil* ſhould tempt *Mankind* in the form of a *Serpent.* 196.
The *Devil* much pleaſed with *Serpent Worſhip.* 199.
This *Serpent* not the common viperous *kind.* 201
God not oblig'd to keep *Man* from *Sinning* by an irreſiſtable *Power.* 204.
This would have deſtroyed *Freewill.* 206.
Man had ſufficient *Aſſiſtance.* 208.
This *Miſcarriage* was repaired by *God*'s *Mercy* afterwards. 209.
The Relation of two *Trees* not ridiculous. 211.
Difficulties about the Rivers of *Eden* removed. 215.
Moſes did not give Account of the *Rivers* to find out *Paradice* by. 217.
The Reaſonableneſs of the *Probative Precept.* 219.
The prohibition of an *Apple*, more proper than any thing elſe. 220.
The *Tranſgreſſion* of our *Firſt Parents*, no trifling *Offence.* 225.
The Difficulties of *Original Sin* removed. 229.
The Curſing the *Ground*, no Reflection upon the *Deity.* 235.
Nor the *Curſe* of the *Serpent.* 237.
The meaning of *Their Eyes were opened.* 239.
No Abſurdity in the Relation of the *Fig Leaves* and the *Skins.* 244.
The Difficulties of the *Cherubims*, and the *Flaming Sword* removed. 245.

The History of the *Fall not Allegorical.* 250.
Such a *Supposition* would destroy all *History.* 250.
Moses a plain *Writer.* 252.
Had no design, like the *Heathen Philosophers*, to serve by an *Allegory.* 253.
Nor the same design with *Allegorical Fathers.* 254.
Moses gives the best Account of the depravation of Man's *Will.* 256.
The Miscarriages of the *Philosophers* in this. 256.
His Account the best of the *Pudor circa Res Veneris.* 261.
Of the pain of *Child Birth.* 262.
Of the Barrenness of the *Earth.* 263.

THE CONTENTS of the *Second Part* OF THE CONFERENCE.

PArticulars of the *Conference.* p. 4.

Of Natural Religion.

The unreasonableness of villifying the *Clergy.* 7.
The *People* partook of the Antient *Sacrifices.* 14.
Natural Religion not the *Tendencies* of *Nature.* 18.
Priests in all places of the *World*, and in all *Ages.* 21.
The Advantage of a *Ministry.* 23.
Pure Natural Religion no where practised. 25.
What is called *Natural Religion*, was at first revealed. 32.
Riddles not the corruption of *Natural Religion.* 38.
Heathen Polytheism not the diverse *Exhibitions* of *Providence,* 41.

Caused

Cauſed by the Darkneſs of the *Poſt-diluvian Ages.* 45.
by deifying of *Princes.* 46.
by the *Worſhip* of the *Sun, Moon* and *Stârs.* 49.
by Deifying Words. 51.
Morality of the *Philoſophers* grounded upon *Pride.* 54.
The Antient *Philoſophers* miſtaken in the nature of *God.* 56.
Erroneous in their *Moral Doctrines.* 58.
Their Lives Vitious. 61.
The Lives of the *Common Pagans* highly vitious. 64.
They and the *Philoſophers* wanted a true end of their *Actions.* 65.
The Lives of *Chriſtians* better than the *Pagans,* in many particulars. 67.
Idolatry. 68.
Magick. 68.
Augury. 69.
Human Sacrifices. 69.
Lewd Worſhips. 69.
Unlawful Marriages. 70.
Cruelty. 70.
Self Murther. 71.
Common Swearing. 71.
Expoſing Children. 72.
Unjuſt Wars. 72.
Luxurious Living. 73.
Enormous Luſts. 74.
No *Devout Worſhip.* 74.
God more ſevere to Modern *Theiſts,* than Antient *Heathens.* 78.
Heathens do not go to *Heaven.* 79.
What other *Proviſion God* may make for them. 80.
Not Indifferent to be of any *Religion.* 84.
'Tis *Hypocriſie.* 85.
Sometimes *Idolatry.* 85.
Morality not the ſame in all *Religions.* 86.
Not always to be of the *Religion* of our *Country.* 87.
Sin outwardly, to comply with a falſe *Religion.* 88.
No *Folly* to ſuffer for *Religion.* 89.
K. of *Siam*'s Argument anſwer'd. 90.

Of Revealed Religion, *and the* Doctrine *of the* Mediator.

No *Revelation* to the *Gentiles*, for their *Religions*. 97.
Becauſe *Idolatrous*. 98.
Immoral. 99.
Melchiſedech. 99.
This agreable to *God*'s uſual *Providence*. 113.
No Injuſtice in *God*. 113.
Other Inſtances of *Providence* as unaccountable. 114.
Jews not ſuch ill *People* as pretended. 117.
Juſtin, &c. conſidered. 119.
Natural Knowledge not *Revelation*. 128.
Prophets not only extraordinary *Men*. 131.
Spirit of God in *Scripture* ſignifies *Revelation*. 135.
That *Propheſy* does not conſiſt in *Imagination*. 143.
Prophets had the Inſpiration of the *Holy Ghoſt*. 150.
Prophecy not inconſiſtent with *Wiſdom*. 153.
Prophecies not variable, according to the *Prophets Paſſions*. 154.
Paſſions not the cauſe of *Prophecy*. 155.
Vain Opinions not mixed with *Prophecy*. 157.
More in *Prophecy*, than *Fancy* and *Well meaning*. 159.
Firſt Notion of *Miracles* not from the *Jews*. 164.
No Immutable *Chain* of *Nature*. 165.
God's Providence better than *Fatality*. 167.
God a wiſe *Governour* without *Fatal Laws*. 169.
Miracles not *Occurrences*, which the Vulgar do not underſtand. 169.
Miracles do not make *Men* doubt of a *God*. 171.
Falſe *Miracles*; no Argument againſt True ones. 173.
Inſtances of the *Jews*, and *Solomon* conſidered. 175.
Miracles not naturally come to paſs. 178.
Difficulties of the *Deluge* accounted for. 186.
Remarks on the late *Theorys*, &c. 187.
Tradition in all Nations of a *Deluge*. 198.
That the *Deluge* was poſſible. 203.
The *Iſraelites* did not paſs round the Head of the *Sinus*. 229.
The *Waters* did not ſtand erect. 230.
Not beat back by a Natural *Wind*. 232.
Alexander's paſſing the *Pamphylian Streights* not parallel. 233.
The *Ægyptian Tradition* groundleſs. 234.

The

The *Jewiſh* the beſt of all *Political Laws.* p. 239.
The Extraordinary Mercifulneſs of them. 240.
The great *Wiſdom* of them. 242.
Objections againſt particular *Laws* anſwered. 244.
Jewiſh Rites not derived from the *Egyptians.* 255.
Circumciſion not from the *Ægyptians.* 257.
Nor *Urim*, and *Thummim.* 259.
Prieſts Linnen Garments not from *Ægypt.* 263.
Nor the *Cherubim.* 264.
Nor the *Ark.* 268.
Feaſts of the *New Moon* not *Ægyptian.* 269.
Nor *Waſhings.* 271.
Nor the *Temple.* 272.
Other *Nations* have *Cuſtoms* as like the *Jewiſh.* 275.
Jews far from being *Anthropomorphites.* 280.
Hebrew Language, as well expreſſes the Nature of *God*, as the *Scholaſtical.* 282.
Expiation conſiſtent with the *Mercy* of *God.* 292.
The *Origin* of *Sacrifices* from Antient *Revelation.* 295.
God's Honour to be conſidered in the *Mediatorſhip.* 300.
What is meant by *Satisfaction.* 303.
A *Vicarious puniſhment* not unjuſt. 306.
Chriſt, tho' *God*, might Suffer. 307.
No *Incongruity* in the *Doctrine* of *Chriſt's Interceſſion.* 309.

THE CONTENTS. of the *Third Part.* OF THE CONFERENCE.

Of the Predictions concerning Chriſt.

THE *Objections* anſwered, of *Prophecies* not to the purpoſe. p. 10.

Texts quoted by way of *accommodation.* p. 10,
Texts quoted in Myſtical Senſe. 14,
Types and *Allegories* vindicated. 20.
Gen. 3. 15. A *Prophecy* of *Chriſt.* 27.
Scepter of *Judah. Gen.* 44. 10. Prophecy of *Chriſt.* 36.
How the Fathers interpreted this *Prophecy.* 45.
Balaams Star, *Numb.* 24. 17. a Prophecy of *Chriſt.* 49.
A Virgin ſhall conceive, Iſa. 7. 14. *Prophecy of* Chriſt. 53.
The *Jewiſh* way of *Expoſit.* a *confirmation* of *Chriſtianity.* 63.
The *Prophetick Excurſions* Explained. 69.
2 *Pſalm*, a Prophecy of *Chriſt.* 71.
62 *Pſalm*, a Prophecy of *Chriſt.* 76.
Prophecy of the Call of the *Gentiles*, verified in *Chriſt.* 83.
Call of the *Gentiles*, no random *Gueſs* of the *Prophets.* 89.
Glory of the Second Temple, Hag. 2. 7 a Prophecy of *Chriſt.* 90.
52 & 53 cap. *Iſa.* Prophecy of *Chriſt.* 96.
The *Monarchies* and *Weeks* in *Daniel*, Prophecy of *Chriſt.* 100.
Micha 5. 2. Prophecy of *Chriſt.* 115.
Reaſon why *Prophecies* are ſomething obſcure. 119.

Of the Life and Actions of Chriſt, *as they are Recorded in Scripture.*

The Birth of *Chriſt* Vindicated. 124.
The *Blaſphemy* of *Celſus* and *Julian* confuted. 127.
Chriſt more glorious and great, than *Romulus*, *Numa*, &c 132.
The Vindication of *Chriſt's Anger*, *Chriſt* a *pattern* of the greateſt *Patience.* 136.
Our Saviour's Diſcourſe, agreeable to the *Eaſtern* way of Reaſoning. 143.
By making uſe of the *Greek Philoſophy* and *Eloquence*, he would not have been underſtood by the *People.* 145.
He avoided by this *Prolixity.* 146.
Chriſt does not ſpeak *Parables* in his *Laws*, nor generally, *Parables* difficult. 448.
Chriſt's riding on an *Aſs*, not ridiculous. 150.
This a Token of his *Humility*, and the nature of his Kingdom. 150.
To ſhew him to be a *King*, as well as a *Prophet.* 152.
Jews Interpret this *Prophecy* of the *Meſſias.* 153.
Chriſt no *Impoſtor*, but a good Man. 155.
Becauſe his *Miracles* were done ſo often, and before ſo many. 157.

His

His *Miracles* not capable of Colluſion. 158.
He was no Cheat, becauſe he could get nothing by it. 159.
Becauſe of the great *Penalty* on *Impoſtors*, 162.
Such *Numbers* could not conceal a *Cheat*. 163.
Chriſt's Miracles owned by his Enemies. 165.
The Reaſon why *Chriſt* did ſo few *Miracles* in his own *Country*. 167.
Chriſt Preached the Goſpel to the *Poor*, not to deceive ſuch *people*, but becauſe they were better qualified to receive the *Goſpel* than the *Rich*. 170.
The *Ignorant* better qualified for this than the *Learned*. 170.
This *Choice* made the *Progreſs* of the *Goſpel* more miraculous. 171.
Why *Chriſt* required Faith in his *Diſciples*. 173.
Mean Men as good *Judges* of *Miracles* as others. 173.
Vindication of *Chriſt's Patience*. He more *couragious* and *patient* than the *Heathen Philoſophers*. 176.
Reaſon of our Saviour's praying that the Cup might paſs from him. 177.
Chriſt's Death no *Colluſion*. 181.
Inſtances of *Ariſteas*, &c. compared with *Chriſt*'s Reſurrection confuted. 182.
Teſtimony of *Chriſt*'s riſing from the Dead unexceptionable. 185.
The *Diſciples* ſtealing away the Body a fooliſh *Lie*. 189.
Chriſt's not ſo generally Converſing with his *Diſciples* after the *Reſurrection*, no Argument againſt the *Truth* of it. 193.
The Compariſon of *Apollonius* with *Chriſt* fooliſh. 199.
Philoſtratus ſet on to forge his *Hiſtory*. 202.
Forged in immitation of *Goſpel Miracles*. 203.
Apollonius no good *Man*. 206.
Apoſtles more credible than *Philoſtratus*, becauſe unlearned. 207.
Story of *Abaris* his Miracles, ridiculous. 208.
The *Apoſtles* not *Counterfeits*. 209.
Becauſe good *Men*. 212.
Becauſe they knew the *Matters* they related. ib.
Becauſe not cunning enough, to carry on ſuch a *Cheat*. 213.
Becauſe all witneſſed the ſame. 214.
Becauſe they could get nothing by it. 215.
Becauſe the *Truth* of what they ſaid, eaſily examined. 216.
Becauſe they *Suffered* and *Died* for their *Doctrine*. 217.

'Tis

'Tis false, that the *Apostles* ventured nothing by preaching, for they ventured their *Lives* and *Liberties*. 221.
They did not preach for *Vain Applause*. 222.
Got nothing by the *Collections*. 223.
Persecuted by the *Gentiles*, as well as *Jews*. 224.
Preached against the *Heathen Idolatry*. 225.
False Brethren, not *Informers*. 226.
What St. *Paul* said to the *Pharises*, no prevarication. 226.
Case of the *Apostolick* and *Popish Miracles* different. 228.
The *Doctrine* of the *Messias* before the *Captivity*. 230.
Not owing to the *Jewish Gematria*. 232.
Notion of a Temporal *Messias*, did not further the *Gospel*. 233.
The *Millennium* no *Apostolick Doctrine*. 234.

Of the Doctrines Contained in the Old Testament.

Prayer of *Christians* vindicated, because better than the *Heathens*. 238.
No *Saucineſs* to pray to *God*. 239.
Prayer for *Rain*, not for a *Miracle*. 240.
Christians think not to weary *God* by *Prayer*. 242.
Nor to flatter him by *Thanksgiving*. 243.
Mortification vindicated to be a a reasonable Duty. 246.
Single Marriage vindicated. *Polygamy* not lawful from the practice of the *Antients*. 249.
Or *Barbarous*. 250.
More Comfort in *Single Marriage*. 251.
Affections of the *Married*, do not naturally wear off by *Age*. 253.
Nor by the speedy decay of *Feminine Beauty*. 254.
Ob. against *Polygamy*, from the slavery of such *Wives*. 255.
From the equal *Number* of *Males* and *Females*. 256.
Humility and *Meekneſs* vind. against *Spinoſa* and *Match*. 263.
Forgiving *Injuries* Vindicated. 268.
Doctrine of *Repentance* Vindicated. 276.
And that of *Grace*. 282.
Reasonableness of the *Institution* of the *Sacraments*. 287.
Reasonableness of the general *Resurrection*. 296.
Of the *Doctrine* of *Wicked Spirits*. 302.
Of *Hell*, and the *Eternity* of *Hell Torments*. 307.
Of *Heaven*. 315.

The

THE CONTENTS of the *Fourth Part* OF THE CONFERENCE,

Of the Authenticalneſs of the Books of Scripture.

Moſes allowed to be the *Author* of the *Pentateuch*, by all Antiquity. p. 6.
Father *Simons* Suppoſition Examined. 8.
No ſetled *Scribes*, to write *Scripture* among the *Jews*. 10.
Jewiſh Scripture not wrote on looſe Leaves. 11.
No *Compilers* to alter original Scripture. 16.
Eſdras could not forge the *Scripture*. 18.
Spinoſas Arguments, againſt *Moſes* being the Author of the *Pentateuch* anſwered. 23.
Iſaiah the Author of the Book under his Name. 38.
Samuel Author of *Judges*, and beginning of *Samuel* 41.
The other parts of *Samuel*, wrote by *Nathan* and *Gad*. 43.
Kings and *Chronicles*, a compilation after the *Captivity*. 45.
Eſra wrote the book of that Name. 46.
Nehemiah Author of that Book. 47.
The Book of *Job* vindicated. 49.
The *Pſalms*. 52.
Solomon Author of the *Proverbs*. 54.
Eccleſiaſtes. 56.
Canticles. 57.
The Authority of the Book of *Iſaiah*. 57.
Jeremiah. 60.
Ezekiel. 63.
Daniel. 65.

Twelve

Twelve *Minor Prophets*, 66.
The Abſurdity of *Spinoſas* aſſerting, that all the Books of the *Old Teſtament*, were wrote by the ſame hand. 67.
The Authority of the *Goſpel* of St. *Matthew*. 75.
Of St. *Mark*. ib.
Of St. *Luke*, and the *Acts*. 76.
Of St. *John*. 77.
Of his three *Epiſtles*, and the Book of *Revelations*. ib.
The Authority of the *Epiſtles* of St. *Paul*. 78.
Of the Epiſtle of St. *James*. 79.
Of thoſe of St. *Peter* ib.
Of the Epiſtle of St. *Jude*. ib.
The Authority of the *Scriptural Books*, more indubitable than others. 81.
Hereticks, not accepting them, no Argum. againſt them. 84.
Old Teſtament, not more inſpired than the *New*. 88.
Apoſtles not doubting in their *Doctrine*. 90.
Want of exactneſs in the *Greek*, no Argument againſt the *Apoſtles* Inſpiration. 92.
Nor their Reaſoning. 93.
Nor that St. *Paul* uſes *Intreaties*. 96.
Preaching of the *Apoſtles*, not after human Art. 96.
Different Methods of the *Apoſtles*, not the cauſe of *Hereſies*. 98.
Seeming Contradictions, no Objection againſt their Inſpiration. 99.
Nor want of Exactneſs, in Time or Number. 100.
Nor St. *Paul* thinking he had the Spirit of *God*. 101.
Different Explications, no argum. againſt Inſpiration. 103.
Inſpiration of Scripture, proved from Reaſon. 105.
As much need of Inſpirat. in Writing, as in Preach. ib.
The *Apoſtolick Honour*, a Proof of their *Inſpiration*. 106.
Becauſe Inſpirat. the beſt way to preſerve *Chriſtianity*. 108.
Proof of *Inſpiration* from *Scripture*. 109.
From Antient Authority. 112.
How far the *Scriptures* were Inſpired. 114.
The *Apoſtles* generally make uſe of their own *Words* and *Reaſon*. 115.
Chief of the *Senſe* of *Scripture* Inſpired. 117.
Sometimes the *Words*. 119.

of

Of the Style *of* Scripture.

Charge of *want of Eloquence*, anſwered, becauſe *Eloquence* in *Scripture* needleſs. 122.
Greek and *Latin* Authors, not the *Standard* of *Eloquence*. 126.
The *Scriptures* avoid the *Vices* in *Eloquence*, which the *Greek* and *Latin* Authors are ſubject to. 130.
Seeming uncouthneſs in *Scripture Style*, from the literal Tranſlation. 134.
Scriptures truly Eloquent. 139. Becauſe the Subject veriſimilar. 140. The Arguments concluſive. 141. They move the Paſſions. 143. and becauſe their *Eloquence* ſuited to the *Capacities* they ſpeak to. 145.
Scriptures not void of *Rhetorical Figures*. 146. *Anaphora*. 147. *Anadiploſis* 148. *Climax*. ib. *Auxeſis*. 149. *Antitheſis*. 150. *Exclamation*. ib. *Hypotypoſis*. 151.
They have ſometimes more ſublimity than the *Heathen* Writers. 153.
Charge of *want of Method* in Scripture, refuted; becauſe Method and Art invented by the *Heathens*. 159.
Method uſeleſs. 160.
Neglect of Method more anſwerable to Inſpiration. 161.
Method not wholly wanting in *Scripture*. 163.
Particular Reaſons of the want of *Method*. 165.
Charge of *Obſcurity* upon *Scripture*, refuted; Becauſe Hiſtory and practical Duties plain in *Scripture*. 169.
Some ſublime things in *Scripture* cannot be plain. 171.
Obſcure *Paſſages* may be hereafter plain. 172.
Obſcurity ariſes from want of Exactneſs in *Jewiſh Language* and *Cuſtoms*. 173.
Reaſonableneſs of ſome places being obſcure. 176.
Imputation of *Trivialneſs* and *Impertinence* unjuſt, becauſe the meaneſt parts of *Scripture*, is neceſſary to the perfection of the whole. 179. Family Affairs of the *Patriarchs*. 180.
The *Scripture Writers* do not pretend to the *Heathen* exactneſs of Style. 181.
Exact writing of Hiſtory, a *Heathen* Art. 182.
What may ſeem *Impertinent*, is ſometimes *Typical*. 184.
Sometimes Prophetical. ib. Or brought to confute *Hereſies*. 185.
Charge of *Repetition* removed. becauſe that is owing to the different Authors. 186.

Pract.

Practical Duties ought to be repeated for inculcation. 187.
Some things diverſly urged, to ſuit with Mens Inclinat. ib.
Heathen Authors as much ſubject to *Repetitions*. 189.
The *Prophets* and *Apoſtles* Vind. from this Charge. 191.
Imputation of the *want of* Reaſoning anſwered, becauſe Scriptures make uſe of Rational Argumentation. 194.
Tho' they have not that need of it as other Books. 196.
Scriptures vindicated from *Contradiction*, becauſe no Contradiction in a material point. 199.
Some ſlight Contradictions proof of the Genuineſs. 200.
All ſeeming Contradictions ſatisfactorily ſolved. 201.
There could not but be ſuch ſeeming Contradictions, ariſing from antient Cuſtoms. 202. *Hebrew Tongue* ib. Chronology. 203.
Pretended Contradictions about the time of *Chriſt*'s Reſurrection ſolved. ib.
That about hearing the Voice in St. *Pauls* Converſion. 204.
That about the time of the *Iſraelites* ſtay in *Ægypt*. 205.
Scripture has more Difficulties than other Books, from the ſtrangeneſs of the *Language* and *Matter*, &c. 211.
From the Multitude of Interpreters. 212.
From the deſign of wicked Men to oppoſe it. 213.
Unbelievers would like Scripture Style better, if they would forbear drolling upon it. 214.
If they would ſtudy it in the Orig. Languages. 216.
If they would lead a good Life. 217.

Of the Truth and Excellency of the Chriſtian Religion.

Arg. 1. Drawn from the fooliſh Scheme of *Infidel Principles*, their groundleſs Objections againſt Chriſtianity. 233. and ſilly ſyſtem of Moral Principles. 235.
Arg. 2. Drawn from the Harmony of the parts of Chriſtianity. 238.
Arg. 3. From the great progreſs of Chriſtianity in the World. 236. Growth of Chriſtianity againſt Wit and Learning. 240. Secular Power. ib. Prejudice. 241. Perſecution. 242. notwithſtanding the meanneſs of the Propagators. 243. Progreſs of *Mahometaniſm* no parallel. 244. Nor that of *Quakeriſm*. 245.
Arg. 4. Drawn from the Prophecies contained in the *Old Teſtament*.. 248. Prophecy of the Deſtruction of *Jeruſalem*.

ruſalem. 249. Increaſe of Chriſtianity. 254. Of *Anti-Chriſt.* 255. Of Chriſt's Reſurrection, and the Comforter, 257.

Arg. 5. From the Miracles which confirmed the Chriſtian Religion. 258. Miracles in our Saviour's, and the Apoſtles time, and in the ſucceeding Ages of the Church. 259.

Arg. 6. Drawn from the Excell. of the Chriſtian Doctrines. 267. Speculative. 269. Practical. 271. The Motives to them. 274.

Arg. 7. Drawn from the compariſon of Chriſtianity, with other falſe Religions. 277. *Heathen* Religion. ib. *Mahometan.* 279. *Bramins.* 280. Traditions of the *Talmud.* 281. *Popiſh Legends.* ib.

Arg. Drawn from the Influence of the Chriſtian Religion, upon Mens Lives. 283.

Arg. 9. Drawn from the exact Hiſtorical Evidence, and indubitable Teſtimony, of what the Apoſtles taught and did. 288.

Concluſion, Containing an Advice to *Philologus,* 298.

BOOKS Printed for Tho. Bennet.

Folio.

THuidides *Greek* and *Latin*, Collated with five entire Manuſcript Copies, and all the Editions Extant: alſo, Illuſtrated with Maps, large Annotations, and Indexes; by *J. Hudſon*, M. A. and Fellow of *Univerſity Coll. Oxon.* To which is added, an exact Chronology, by the Learned *Hen. Dodwell*; never before Publiſh'd: Printed at the *Theater. Oxon.*

Octavo and *Twelves.*

Sermons and Diſcourſes upon ſeveral Occaſions; by Dr. *Stradling*, Dean of *Chicheſter*: Together with an Account of the Author; by *James Harrington*, Eſq;

Sermons and Diſcourſes upon ſeveral Occaſions; by Dr, *Meggot*, Dean of *Chicheſter.*

The Meditations of *Marcus Aurelius Antonius* the *Roman* Emperor; Tranſlated out of *Greek* into *Engliſh*, by Dr. *Cauſabon*, with Notes. To this Edition is added, the Life of the Emperor, with an Account of *Stoick Philoſophy*; as alſo, Remarks on the Meditations: all newly written by Monſieur and Madam *Dacier.*

The Inſpiration of the *New Teſtament* Aſſerted and Explained, in Anſwer to the Six Letters of Inſpiration, from *Holland*, &c. by Mr. *L. Moth.*

A Conference WITH A THEIST.

PART I.

Credentius. Philologus.

Credentius was a Gentleman deſcended from a very Ancient and Honourable Family, whoſe Father had left him a very plentiful Eſtate, and what was yet a greater Token of his Kindneſs, had given him a Vertuous and Learned Education; ſo that by his good Genius and hard Study, he was accompliſhed beyond the generality of Perſons of his Birth,

Birth, to defend the Doctrines of his Religion, which he did with ſo much ſincerity profeſs. Now this Gentleman for the privacy of his ſtudies, and to gratify his Love to Retirement, had withdrawn from the Noiſe of the Town, which he ſeldom frequented and never liked; and had for a great while kept cloſe to a Country Houſe of his, not far from the City; which lay at ſuch a convenient Diſtance from the Town, whereby he could enjoy the Converſe of thoſe few Friends he delighted in, and was freed from the Viſits of others, who he thought would be apt to give Interruption to his more deſired Studies. Beſides this, he had ſomething more particularly obſervable in his Temper; that he never endeavoured to eſtabliſh any ſtrict Friendſhip with the Gentlemen about him; but only took care to maintain ſuch a civil Correſpondence with them, as might take off all Imputation of Moroſeneſs and Ill-Neighbourhood. Of theſe Acquaintance *Philologus* was one, a Gentleman of fine Parts, and very polite Learning; that hated the Town as much and *Credentius*, as was as great a Lover of Books and Solitude. To this

this Gentleman *Credentius* had a liking beyond the rest of his Neighbours; not upon account of his Principles, but his learned and diverting Conversation; and with whom he was wont to enjoy a great deal of entertaining Discourse, when the talk of the other Company was running upon Dogs and Horses. *Philologus* comes one Afternoon to pay a Visit to *Credentius*, whom he finds in his study among a very large and choice Collection of Books in most Arts and Sciences; which he had procured for himself with no inconsiderable charge: For he had taken care to be provided, not only with all History, both Ancient and Modern, and with a Collection of Classick and Law-Books; but was also furnished with all the Fathers and Councils of the best Editions, with a variety of the Bibles, Criticks and Commentators on the Scripture, and with a considerable number of the best Critical, Casuistical and Controversial Divines. By reason of this, he was very serviceable to his Neighbouring Clergy, by giving them leave oftentimes to study there; and by freely lending them such Books, which their

circumſtances would not allow them to purchaſe.

Philologus entring familiarly upon him, as he was wont to do, ſees him buſy in writing ſomething out of a Volume of St. *Chryſoſtom*'s Works, whilſt the other Volumes lay by him. Dear Sir, ſays he, I am glad to ſee you. What? You are upon ſecuring your *Credo*? I ſee you are drawing out from thence ſome Detatchments to make good ſome weak place or other in it. *Credentius* was riſing up to make his Complement, and to bid him Welcome; but *Philologus* running to him ſtops him; ſaying he ſhould not ſtir, till he had made an end of his Muſter-Roll of Quotations, as he called it; that he did not come to give him diſturbance, but that he would wait his leaſure till he had done, and that in the mean time he would talk a word or two likewiſe with the old Conſtantinopolitan Biſhop. *Credentius*, after ſome preſſing, accepts the offer; who when he had tranſcribed what he deſigned, he thus addreſſes himſelf to *Philologus*.

Credentius. Well, Sir, I ſuppoſe you are weary of this old Father by this time, for your Palate does not ſerve you for

for such grave Writers; come we will go down and take a Glass which will relish better.

Philologus. In good truth, Sir, this old Gentlemen is very good Company: I did not think these grey beards had had so much Wit; I protest, here is a vein of fine Reasoning and neat Language; honest *John* would have made something of it, if he had had the luck but to have lighted upon a better subject: had he but made Speeches at the *Areopagus*, or the *Forum*, he might have made as good a figure as *Demosthenes* or *Æschines*; but as for Faith and Hope they are deadly dull subjects to play the Orator upon.

Cred. How! Sir. What can be a better subject, than the great Creator of all things, his Eternal Son, his Bounty and Mercy, the wonderful mazes and wise contrivances of his Providence; the Miracles and Sufferings of our Blessed Saviour, the Peace of a good Conscience, and the Joys of another World? Are not these, think you, as noble Themes, as the little squabbles of Landlords and Tenants, and the putting cases between *Caius* and *Titius*?

Phil. 'Tis true these are fine golden

Tales to thoſe whoſe Throats are wide enough to ſwallow them; but they lie croſs mine preſently: I am ſick of a Chapter in *Mark* before it is half done; for I muſt needs tell you nothing lies ſo hard upon my ſtomach, as a Miracle, or a Revelation. My Nurſe was a Popiſh Iriſh Woman, and ſhe told me ſuch ſtrange ſtories of the *Patricks*, the *Bridgets*, and the *Urſula's*, that I took ſuch a ſurfeit before I was eight years old, that I never much cared for that ſacred food ſince. After I grew up, it is true, I have been more converſant in Bibles than in Legends; but I find I ſhall be converted by both alike; for I have a Budget full of Exceptions againſt the whole ſtory, there ſeems to be ſo much of the Sir *Bevis* in all the Relations; for in almoſt every page I meet with ſomewhat which turns my ſtomach from *Geneſis* to the *Revelations*. What a work do we make with *Moſes* and the Prophets, with Chriſt and the Apoſtles-----

Rudeneſs and danger of Atheiſtical Diſcourſe.

Cred. For Gods ſake, Sir, hold. If Religion has no Tie upon you, let Civility reſtrain you from this Talk; although you ſhould not, it may be, be Chriſtian enough, yet you are too much

much a Gentleman to abuſe but my Friend before me, and I think I may beſpeak of you as much Civility to my Saviour, which I am ſure I have more Reaſon for. Such Diſcourſe as this may be very edifying in a Club of you Wits; but as much as you laugh at my *Credo's*, I want Faith to think my ſelf ſecure amongſt thoſe that talk after this rate. You Gentlemen ought to be very ſecure of your Hand, and your Houſe too, let me tell you, before you venture to talk thus: I think my Houſe is none of the ſlendereſt built, and I take my Walls to be proof againſt any thing but Blaſphemy; but when Men make ſport with God and Religion, I am afraid of the Rafters cracking and the Bricks tumbling about my Ears. Therefore pray, Sir, let us go down and talk of ſomething elſe.

Phil. Well, Sir, I ſee you want not Zeal, and I am ſorry I ſhould want good Manners. I beg your pardon heartly, ſince I have offended you; but for the future you ſhall ſee I will be as reſpectful to you upon this account as you can deſire. I can bow if you pleaſe at the name of Jeſus as reverently as a Biſhop. I find I can learn a

Court Faſhion as well as *Naman* himſelf; nay, if I ſhould happen to go with them into the Houſe of *Rimmon*, my Conſcience would ne'er read me a Lecture of Idolatry, for I could e'en ſcrape a Leg as well as the beſt of them, and go in Peace. But when you tie up our Tongues from ſpeaking upon this ſubject, you will hinder us from a juſt information, ſo that we poor Infidels will never be able to look *Sion*-wards. For my part I ſhould be very glad to take a view of the new *Jeruſalem*, if I could but once ſee it; nay, I would make the beſt uſe of mine Eyes, and take the help of a little Opticks to diſcover it; but there ſeems to me to be ſo many difficulties in the Belief of revealed Religion, that I cannot fanſie any Man of ſenſe does really believe it. I know you have too much Reaſon to be impoſed upon by ſuch groſs fallacies; and if we were to meaſure I imagine your Creed and mine are much of the ſame length: You only are the ſilent, and I the Talking Unbeliever. I have a little more Impudence to keep me from bluſhing when I appear ſingular, and I have a back broad enough to bear the ill names the Parſons give me; but

but you lie ſnug and keep your own Counſel, you ſet in with the Mob, and do as they do, only for fear of being hooted at. So that when all is done, I fanſie *Credentius* and *Philologus* are Believers both alike.

Cred. I am ſorry you ſhould conceive ſo ill an Opinion of me, ſeeing I am not conſcious I have given you any juſt occaſion for it. For I will aſſure you, as I have not taken up my Religion upon Truſt, ſo I do not profeſs the leaſt Article of it upon account of Popularity. I am ſo fully perſwaded *of all the parts of the Truth* of the Chriſtian Religion, I think it ſo admirable a Syſtem of Morality, ſo excellently contrived for the good of Mankind, the Rewards it promiſes and the Puniſhments it threatens, are founded upon ſuch firm and unſhaken grounds; that I would venture to maintain it againſt the Contradictions of all Mankind; and ſingularity ſhould be ſo far from diſcouraging me, that I would profeſs the Doctrine of the Croſs by my ſelf alone againſt the whole Infidel World. As for your Diſcourſing upon this ſubject, it is ſo far from being ungrateful to me, that I think it the

greateſt comfort and happineſs I can enjoy; to run over thoſe bleſſed Truths, which are the Comfort of my Life, and the Hopes of my Salvation; nay, I can eaſily hear what Objections you have to raiſe againſt them, if ſo be you will be pleaſed to urge them with Modeſty or with a Deſign to receive ſatisfaction; but I have no patience to hear you only expoſe and ridicule thoſe Doctrines, whilſt you are reſolved never to be convinced of their Truth.

Phil. I might very well deſerve this Reprimand of yours, if I ſhould pretend to laugh at that Religion I did believe; but I muſt needs tell you as far as my Creed goes, I am a very ſtrong and Orthodox Believer, and a very ſtrict Obſerver of it. I only laught at ſome other ſilly Opinions, which I fanſie the reſt of the World are gull'd with; and why ſhould not I laugh at them, as well as they laugh at me? They call me Atheiſt, and make me their Fool, and I call them Bigotts and give them the ſame Livery. I have as much reſpect, Sir, for Natural Religion as you can have for the Chriſtian, and I hope if I live up to that to be as happy hereafter; therefore I preſume I may make bold

bold to be merry a little with your Religion, as your Gentlemen are with mine. I am ſure mine is of the ancienter Houſe; and *Natural* Religion is God's Law moſt certainly, whether your *Revealed* one, as you call it, be ſo or no. So that if I do not believe your Tenets, why ſhould not I make as much ſport with you, as you do with the Moon in *Mahomet*'s Sleeve?

Religion though erroneous not to be ſcoffed at.

Cred. I confeſs I never liked making ſport with any Man's Religion, for it is not only a piece of Rudeneſs, but a very inhumane Cruelty; for it ſets a Man's Soul upon the Rack, to ſee that ridiculed, which he accounts moſt Sacred. And perhaps that Precept in the Moſaick Law, *Thou ſhalt not ſpeak evil of the Gods of the People*, is to be underſtood in this ſence. For when the Jews were going into a ſtrange Country it was the moſt probable way to gain Proſelytes to their Law, rather to demonſtrate the Truth of their own, than to rail at the Heathens Religion. Suppoſe that I was about to convert a Turk at *Conſtantinople*, can you think it was the moſt prudent way to rally upon *Mahomet*'s Peaſe and his Pidgeon, and his falling Sickneſs? I'll warrant you,

I ſhould catch a Tartar inſtead of converting a Turk: 'tis ten to one, but the outragious Infidel revenged his Prophets Quarrel with his Scimeter; ſo that I ſhould make my ſelf a Martyr, inſtead of making him a Convert.

Phil. I beg your Pardon heartily, if I have ſpoken my thoughts a little too freely upon this ſubject, for I will aſſure you I did not in the leaſt deſign to offend you; my only aim was to purſue the Truth, and to hear what you can ſay upon this ſubject, wherein I promiſe my ſelf a great deal of ſatisfaction; for then I am ſure I ſhall hear no common-place Talk, but ſomething new and ſolid of your own ſtock. If you are convinced of the Truth of the Chriſtian Religion, I am certain it is upon ſtrong Arguments and weighty grounds; for as you are too wiſe to be impoſed upon by fallacy, ſo you are too honeſt to be byaſſed by Intereſt; therefore I may expect to hear ſomething more conſiderable from you, than from the Parſons, who are too well paid for making Speeches upon this Subject, to be Impartial in it. But I proteſt, Sir, I am no hardy, reſolved

Infidel,

Infidel, nor ſuch an one that has nothing to ſay againſt Chriſtianity, but only to call it names; for I have ſo many conſiderable Objections to urge againſt it, that I muſt needs ſuſpend my Faith 'till I can ſee them anſwered. Nor are theſe my Objections only levelled againſt a word or two in the Bible, or ſome few ſeeming Contradictions, which may perhaps be accounted for by different acceptations and variety of Tranſcribers; but againſt the whole Compaſs and Tenor of Chriſtianity, which all ſeems to be Contradictious and contrary to Reaſon. For as far as ever I could perceive, Chriſtianity ſeem'd to conſiſt, or at leaſt was bottomed upon the Truth of theſe Particulars. 1. *The Account of the Creation which* Moſes *gives us.* 2. *The Fall of Man preſently after that Creation.* 3. *His Redemption from the Calamities of that Fall, by Jeſus Chriſt.* And laſtly, *The Truth of the Scripture upon whoſe Authority all this reſts.* But if I have good reaſon to believe, that the World was long before this pretended Creation, that there are a great many Contradictions and Improbabilities in *Moſes* his Relation of it, that there is no likelihood

The Particulars of the Conference.

hood of ſuch a Lapſe of Mankind, nor is there need of any ſuch Redemption, nor that the Books which are brought to prove all this, are of that Divine Authority they pretend to; you may then very well conclude, that I have ſomething more to ſay againſt your Religion, than ſome few flouriſhes of Wit and gay Periods, which your Clergy would make you believe, is all that Men of my Perſwaſion have to encounter it. Nay, I will add further if you can ſatisfy me in theſe Particulars, and clear up theſe Difficulties, I will profeſs Chriſtianity to Morrow; for it is not my Vices, but my Objections, as I told you, which hinder me from joining Communion with you; and I do not know but that I may live as vertuouſly and honeſtly as thoſe who go ſo gravely to Church, with black Caps and broad Bibles. And therefore if you pleaſe, *Credentius*, we will take a Walk in your Garden, and talk over a Point or two of this Subject; for the Weather is too hot, either to drink, or to ſtay within.

Cred. I did not think, *Philologus*, to entertain you after this Philoſophical Manner. But pray, Sir, how long have you

you been in love with the *Peripatum*? I thought you were too much of *Epicurus* his Party, to take Example after *Ariſtotle*'s Sect. I ſhould think ſome other jolly Philoſopher were a more agreeable Pattern for you to take, than thoſe ſtingy Speculatiſts, who give their Friends a Walk to ſave their Wine. But if it is reſolved that you and I muſt enter the Liſts of a Diſputation this Evening, I think it will not be inconvenient to walk abroad, for if we ſhall grow too warm there, we ſhall have Air to cool us: And ſo, Sir, at your pleaſure, I follow.

Phil. This delicate Walk of Orange Trees, *Credentius*, puts me in mind of your Paradiſe, and conſequently of the *Moſaick* Creation; which is the firſt point which you and I muſt clear up. But I would not have you think that I find fault with this account, becauſe I am perſwaded with *Epicurus*, that the World was not made by God. For *Epicurus* was a Blockhead to entertain ſuch a ſilly thought as this; and no Man of common ſenſe, that ever thought, could be of his Opinion. I am as impatient as you can be, at the ridiculouſneſs of his Philoſophy; for his

Doctrine

Doctrine of the Eternity, the weight and falling of Atoms, is but a Syſtem of Nonſenſe. For thoſe weighty Atoms of his would be always falling and falling through the infinite ſpace, and would never be able to meet together to frame a World; and one Atom could be no more able to join with another, than the Hind-wheel can overtake the foremoſt. And as for that παρέγκλισις, or Side-Motion, which was afterwards added, I look upon to be but a pitiful Botch, to patch up this fooliſh Hypotheſis. I am fully ſatisfied that the World had its Origin from a Wiſe or Powerful Being, the firſt Cauſe of all things, from whoſe *Eternal* Womb all things have ſprung up, and whoſe Power and Goodneſs ſtill preſerves the World in the ſame ſtate in which it always was. So that I eſpy two principal faults in the account of the *Moſaick* Creation. The firſt is, *Becauſe he gives the World too late a being, it having a ſubſiſtence infinite Ages before he ſays it had*; the ſecond is, *That ſuppoſing the World was Created in Time, and at the time he ſuppoſes, his account is ſo extravagant, that it cannot ſatisfy any reaſonable man.* And theſe

The Ground of Theiſm.

theſe two points in the firſt place, I think I ſhall be able to make out.

Cred. Well! Sir, I ſee you have ranged your Exceptions very Methodically: You are reſolved to find me work enough before you have done; for theſe Heads I preſume are teeming with an abundance of Objections, ſo that you will make me run through a Body of Divinity before I have anſwered them all. For my part I muſt maintain the ground of Chriſtianity as well as I can, and I am ſorry it is like to ſuffer ſo much by ſo ill a Defender. But God be thanked I have a good Cauſe to ſet againſt your Wit and Parts; for I take every thing which can be ſaid againſt our Religion, to be ſo inconſiderable, that very weak Parts, and a ſlender ſtock of Learning, will be able to encounter the moſt doughty Arguments which can be urged againſt it. And therefore will you be pleaſed to proceed upon your firſt Head.

Of the Eternity of the World.

Phil. Why, Sir, the firſt thing I have to ſay againſt the Hiſtory of the Creation, as it is related by *Moſes*, is that he makes the World to begin but between five and ſix Thouſand years ago,

ago, when it is demonſtrable it has continued from all Eternity. And this has been the Doctrine of the wiſeſt Philoſophers heretofore. For to omit *Ariſtotle* and others of later date, I find *Ocellus Lucanus* *, who was almoſt co-temporary with *Moſes*, if not before him, to have been of this Opinion; and he is ſo admirable a Philoſopher, that in a Queſtion of this nature, I would take his word before that of the Jewiſh Lawgiver. But his Book *of the Nature of the Univerſe*, which is ſtill extant, gives us ſo many demonſtrative Arguments of the Truth of this Opinion, that we need go no farther than that Excellent Treatiſe to confute the Hiſtory of the Creation.

* *Oracles of Reaſon*, p. 216.

Cred. But before you proceed give me leave to remind you of a very great Errour, in aſſerting, that *Ocellus* the Author of that Treatiſe, was Precedent, or any thing nigh Co-temporary with *Moſes*. But ſuppoſing that Treatiſe to be wrote by *Ocellus Lucanus*, that ancient *Pythagorean*, there was no leſs than eleven hundred years diſtance between his Writing and *Moſes* his. For ſay that *Moſes* wrote ten Years after the *Iſraelites* coming out of *Egypt*, which was

An.

An. Mundi, 2470. the Book of the Creation will then be wrote *An. Mundi*, 2480; but I will make it appear that *Ocellus Lucanus*, wrote but much about the year of the World 3580. which is eleven hundred years later. Now *Ocellus Lucanus* lived much about the time when *Plato* wrote, or perhaps a little before, being both Cotemporaries, but *Ocellus* the elder Man. For *Plato*'s School was in its moſt flouriſhing Condition in the 102 *Olympiad* when he was about fifty years old, but he was born (as *Laertius* informs us from *Apollodorus*'s Chronicks) in the 88*th Olympiad* (*i. e.*) about *An. Mundi*, 3525; and it is as plain that *Ocellus* lived much about the ſame time. For *Laertius* in the Life of *Archytas* gives us two Letters between *Archytas* and *Plato*, about *Ocellus*, who was lately Dead: 'Wherein *Archytas* tells *Plato*, 'that he had undertook the Buſineſs of 'Publiſhing ſome Poſthumous Pieces of '*Ocellus*, and upon that account had been 'with the Family of the *Lucani*, and 'particularly with *Ocellus* his Grand-'Children, and had obtained the Papers 'of them, *viz.* his Book of Laws, of Mo-'narchy, of Sanctity, *of the Generation of*

Diog. Laer. Vit. Plat.

'*the Univerſe*; and adds, that he will 'ſend the other Pieces to him as ſoon 'as they ſhould be found. To which *Plato* anſwers, that this was a very acceptable preſent, that he very much admired the Writer, and that he was worthy of that moſt ancient deſcent from the *Trojans*. Now if *Ocellus* were ſo ancient a Writer as *Moſes*, how ſhould *Plato* never have ſeen his Books before? How ſhould it come into his Head to put *Archytas* upon ſearch after Books, which were wrote eleven hundred Years before? Or how could they be ſuppoſed to have lain dormant in the Family for ſo many Ages? If he had been as old as *Moſes*, *Plato* would never have mentioned his moſt ancient Deſcent from the *Trojans*; for *Moſes* lived long before thoſe *Trojan* Anceſtors were born. But the Letter is expreſs that *Archytas* had this Book from his Grand-Children, which were probably his Heirs, and who had the right of diſpoſal of his Papers when he was Dead. So that it appears that this *Ocellus* was ſo far from being a Writer as old as *Moſes* that he was but a late *Grecian* Writer. For not to mention *Orpheus*, *Homer*, and *Heſiod*, who lived

ſix

ſix or ſeven Centuries before; moſt of the Greek Books which are moſt commonly read were much Ancienter than this Author. All the celebrated Dramatical Poets, *Ariſtophanes*, *Æſchylus*, *Euripides*, *Sophocles*; all the *Lyrick* ones, *Steſichorus*, *Alcæus*, *Pindar*, *Sappho*, *Simonides*, *Anacreon*; and other moral Poets Ancienter than theſe, *Tyrtæus*, *Theognis*, *Phocylides*; beſides the famous Hiſtorians *Herodotus* and *Thucydides*. But in reſpect of the Jewiſh Books he was but a writer of yeſterday; for he was ſo far from being able to vie with *Moſes* for Antiquity, that the very laſt Writer of the Old Teſtament wrote before him: for the Canon was compleated, and the Prophecies ſealed up in *Malachy* who wrote almoſt 40 years before this Writer. For *Malachy* flouriſhed in the firſt year of *Artaxerxes Mnemon*, and *Ocellus* not till about the 35*th*. So that we have proved not only *Moſes*, but the whole Bible, to be ancienter than this Old Writer.

But after all, I believe I can make it appear, that this Book, which you mention, is not ſo ancient as the Author it lays claim to; but was compoſed by

ſome modern in imitation of that Ancient piece of *Ocellus*'s which *Archytas* in his letter mentions. For there are ſome manifeſt marks which make it appear, that it is a piece of much later date than *Ocellus Lucanus*: 1. For it is known to all that the Ancient *Pythagoreans* wrote always in the Dorick Dialect, as appears by the works or fragments yet exſtant of *Timæus*, *Locrus*, &c. But this Treatiſe is wrote in common Greek; nay it is evident, that *Ocellus* himſelf wrote in Dorick, as does appear from what is quoted from him by *Stobæus* in his Ecloges; *viz.* a fragment out of his Book of Laws, which *Archytas* ſays he wrote. In which fragment ψυχὰ, οἴκως, Ὀνατὰ, τὰν αὐτὰν, &c. ſhews plainly the Dialect in which this Author wrote. 2*ly*, We may obſerve that the Author of this Piece was an *Ariſtotelian* Philoſopher, who goes all along upon *Ariſtotle*'s Principles, *viz.* The four Elements: talks much of the τὸ ζηρὸν, ὑγρὸν, and the other Elementary qualities, of the Tranſmutation of the Elements, of *Antiperiſtaſis*; &c. almoſt in the very words of *Ariſtotle* in his Books of Natural *Auſcultation*. So that inſtead of being as Old

Stob. Ecl. Phyſ. Lib. 1. Cap. 16.

old as *Moſes*, 'tis probable he may not be much older than *Simplicius* or *Philoponus*.

Phil. Let this be as it will, the weight of the Arguments, he produces, does not depend upon the Antiquity of the Author; and thoſe I am ſure are too ſtrong to be baffled by a little Criticiſm and Chronology. The ſum of his firſt Argument is this. If the World or *Univerſe* be generated or had a beginning, 'tis generated out of Nothing or Something. But all Men agree that Nothing can be produced from Nothing. To ſay it was produced out of Something is as unreaſonable; for that ſomething muſt be a part of the *Univerſe* or the Whole *Univerſe* (becauſe there is nothing beſides the *Univerſe*) and that would be to make a thing produced out of it ſelf, which is of all the moſt palpable Contradiction. *Ocell.* §. 2. *Or. Reaſ.* p. 210.

Cred. I know this Doctrine of the World's being formed out of Nothing ſate ſo croſs in *Epicurus* his Brains, that it ſet him upon the ſcent of his *Atheiſtical Opinions*, to get rid of it. For as the ſtory tells us, when he heard a Grammarian whom he was Scholar to, explaining Anſw. to *Ocellus* his I. Argument.

plaining thoſe famous Verſes of *Heſiod* in his *Theogonia*,

Sext. Empir. cont. Math. Lib. 9. Diog. Laert. vit. Epic.

Ἤτοι μὲν πρώτιστα Χάος γένετ' αὐτὰρ, ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἕδος ——

Chaos was firſt form'd by th' Eternal Mind,
Next the wide Earth, the Seat of every kind.

He very pertly asked if the Earth was made out of the Chaos, what the Chaos was made out of? At which queſtion the Grammarian being confounded, made anſwer that it was not his Province to teach ſuch things, but that of the Philoſophers. With this Anſwer *Epicurus* being unſatisfied, he left the Grammarian, and betook himſelf to the ſtudy of Philoſophy. But notwithſtanding this, I cannot ſee any thing in this Philoſophical Axiom, *Ex nihilo nil fit*, that ſhould any ways make againſt God's Creation of the World out of nothing. Indeed this has been an Axiom in the mouths of Philoſophers of all ſorts, the *Ariſtotelian* and *Pythagorean*, *Platoniſt*, and *Stoick*; but then a great many of them meant no more by it, than that it has no place in natural productions; but that it ought not to be extended to the primary production of things. For *Empedocles* his Verſes

Verſes quoted by *Plutarch* and *Ariſtotle*, are the moſt ancient Piece in the *Græcian* Philoſophy, where this Axiom is urged: and he only makes uſe of it to prove, that matter is not produced in the Generation of Things, nor deſtroyed in their Corruption.

Νήπιοι, &c.
Children in Knowledge! vainly to ſuppoſe
That all that's Born from Nothing *has aroſe:*
Or when in Death the ſcatter'd parts do flie,
To think that Ought *does into* Nothing *die.*

And we find that the *Corpuſcularian* Philoſophers, who made Atoms the firſt Principles of things, were thoſe that did chiefly make uſe of this Axiom; to confute the Doctrines of Forms and ſubſtantial Eſſences, which *Ariſtotle* and ſome others before him did explain the *Phænomena* of Nature by. And indeed this Axiom was very concluſive againſt that Opinion; for when by that Philoſophy it ſhould be aſſerted, that a Room was enlightened by the Generation of the Form of Light, or that Fire was extinguiſhed by the corruption of the form of Fire; it was very ſeaſonably replied in the words of this Maxim, *Ex nihilo nil fit*, nothing is pro-

duced ἐξ οὐκ ὄντων, but from ſomething which was before; a thing is not produced by annihilation of the old Form and the Production of a new Subſtance, which was not before, out of nothing; for the courſe of Nature allows of no ſuch ſupernatural Productions; all theſe *Phænomena* are to be accounted for by the alteration of the Figure and Motion of the Parts, aud the different appearances they produce in the Mind of Man. And this Dr. *Cudworth* in his Intellectual Syſtem has proved at large, to be the meaning of this Aſſertion of the Ancient *Atomick* Philoſophers. But then, Sir, be pleaſed to conſider, what this Axiom has to do to confront the Omnipotent Power of God, in the firſt Creation; unleſs it can be proved that it implies an abſolute Impoſſibility, for God to create any thing out of nothing; which no one can reaſonably aſſert. Now no one can ſay it implies an abſolute Impoſſibility; for then ſuch Impoſſibility muſt ariſe either from want of Power in God to do it, or from ſome natural Repugnancy in the thing it ſelf. It cannot proceed from want of Power in God, for he is the Origin of all Power, and every thing that is poſſible to be done

Intel. Syſt. Cap. 1. *p.* 30, &c.

can

can be done by him. To ſay the Impoſſibility ariſes from the part of the *Subject* is as incongruous. For ſuch Impoſſibility muſt be cauſed from a *Power of reſiſting* in that thing, or from a *Contradiction*, which the doing thereof would imply. But there can be no *Power of reſiſting* in any thing which is able to reſiſt the Divine Activity; becauſe that and all other Power came from Him, which argues in Him a greater Power. But as for the *Subject* of Creation, that is *Nothing*, and therefore, that to be ſure cannot give any Reſiſtance. There remains only to prove, that it implies no *Contradiction* to produce ſomething out of Nothing. Indeed *to be* and *not to be* at the *ſame time* implies a Contradiction, but to be and not to be at *diverſe times* does not; and the reaſon is obvious. Becauſe the Exiſtence of a Thing in any one Inſtant does perfectly exclude all poſſibility of non-exiſtence for that Inſtant; but the not being of a Thing in any Inſtant does not exclude any poſſibility of its being afterward, when God Almighty pleaſes. Now it is ſo far from being a Contradiction for a Thing to be produced out of nothing

thing by God-Almighty, that we find it (according to the Philoſophy of ſome) in ſome meaſure done even by finite Beings. For they account *Accidents* a ſort of Beings, which are produced by Creatures themſelves, out of nothing, by a kind of ſubordinate and delegated Creation, which God has given them the Power of, by Vertue of their Beings. Thus the Mind produces Thought, the Fire produces Heat, the Sun produces Light, which are all diſtinct from the Subſtances which produce them, and yet are generated out of *nothing*. But however both *Thought* and *Light* and *Heat*, are real Beings, and do properly Exiſt, and are compoſed out of no Pre-exiſtent Matter, and therefore muſt be produced out of Nothing; either by the immediate Power of God continually acting, which is moſt reaſonable; or by a ſubordinate Power communicated to the Creature with its Being. Now, why is it not as eaſy for the Deity to produce Subſtance out of nothing by his Almighty Power, as it is for a Creature to produce Accidents by his finite and limited One? Or why could not God-Almighty produce all things out of nothing at firſt, as well as to produce

duce theſe Accidents, Modes, or Appearances every moment? All the Difficulty which makes ſome Men unwilling to allow this power to God is, becauſe we do not ſee any Inſtance of this before our eyes, being uſed only to Natural and Artificial Productions. We ſee Blood produced out of Food, and Fleſh out of Blood; we ſee the Juices of the Earth turned into Wood, the Wood into Smoak and Flame, whilſt the matter remains the ſame after thoſe ſo many alterations; and therefore we conclude that no production or Corruption can be made any other way than this. We experience that a Carpenter cannot build a Ship or a Houſe without pre-exiſting materials, and therefore we are apt fillily to conclude that God himſelf can do no more; becauſe we cannot conceive how he ſhould do it, or becauſe he muſt do it by other Methods, than thoſe which we are uſed to. But I pray, is not this as unreaſonable, as for a blind Man to deny, that any one can perceive Colours, becauſe he cannot poſſibly conceive, how they ſhould be diſtinguiſh'd? And if there be other good Arguments to prove, that God has

has Created the World out of nothing, it is in vain to deny it; becauſe it is inconceiveable by us, or contrary to the courſe of nature, ſince the Creation.

Ocellus Luc. Tex. 3. Oracl. Reaſ. p. 211.

Phil. Well! but what ſay you to *Ocellus*'s ſecond Argument? If the World be made or produced, it muſt follow the Laws of other productions; it muſt grow from worſe to better, from its infirm Eſtate to its ἀκμὴ or Vigor, and ſo decline to its old Age and Diſſolution. But we find that the World always was as it is now, there has never been the leaſt decay in it, nor the leaſt improvement of its perfection; it always ſtands at the ſame ſtay; and ſo always muſt continue.

Anſ. II. Argum.

Cred. To this Argument, Sir, be pleaſed to take this Anſwer. 1*ſt*, That it is a thing ſomewhat uncertain, whether or no the World continues in the ſame ſtate it was in at the beginning, moſt learned Men for many Ages have been of the contrary opinion, that it grows old and doth every day verge towards its final Deſtruction; and Dr. *Hackwell*, who wrote his Book of Providence about Threeſcore Years ago, was the firſt Man that had the Boldneſs to encounter with the received opinion

pinion, and he raiſed himſelf not a ſmall number of Adverſaries upon it. But truly I am ſo far of that learned Mans opinion, as not to think any very remarkable decay is to be found in the World; for the Heavenly Bodies do obſerve the ſame motions, and when we eſpie any difference between the Ancient and Modern Accounts, it ought to be attributed to want of exactneſs in the old Calculations; the Bodies of Men are of the ſame magnitude as is manifeſt by the Ancient meaſures of Digits, Feet, *&c.* and their natural parts or ingeny ſeem not at all to be impaired, as appears from the Modern Writings and Inventions. But if we conſider the primitive fecundity of the Earth, and its barrenneſs now adays; of which I will diſcourſe more by and by; which natural fruitfulneſs is ſo celebrated in Ancient Writers under the name of the Golden Age; and if we further add the Longævity of our Antediluvian Progenitors, and others for a conſiderable time after the Flood; one would be inclined to think, that nature has loſt much of its primitive ſtrength it enjoy'd, when the Earth was impregnated with its juvenile vigour.

2*ly*,

Creation of the World not like ordinary Productions.

2*ly*, There is no neceſſity, becauſe the World is produced in time, that this primary production ſhould in all reſpects anſwer to our natural and common productions. I confeſs I have always took it to be not only an immodeſt but an ignorant way of arguing, to ſay God muſt act ſuch a way, becauſe nature ſo requires it, that otherways it would not be a natural way of acting and the like; as if God was not the God of nature, as well as of every thing elſe; or that the power of God muſt be bounded by that of nature. So in the preſent caſe, becauſe Men ſee that we are firſt Infants, then Children, afterwards Men, and laſtly Old Men, which is the ſeries from our Production to our Diſſolution; therefore ſome conclude, that the like muſt follow from the Production of the World. I remember there is a notable Diſpute in *Macrobius*, which was oldeſt, a Hen, or an Egg. And I think that Queſtion might be eaſily ſolved, by ſaying, that naturally the Egg is before the Hen, becauſe ſhe is generated out of it; but in the firſt Creation the firſt Hen was produced ſupernaturally, otherways than from an Egg, becauſe

becauſe there was no preceding Hen to lay it. And the Anſwer is the ſame to the matter in hand. All natural Productions do proceed in the aforeſaid Method *from worſe to better*, &c. but the Creation of the World is a ſupernatural Production, precedent to all the Laws of Nature, which were to be obſerved after the firſt Production, but were impoſſible to be obſerved before.

The Diſſolution not piece-meal but Inſtantaneous.

3*ly*, But though there be no viſible decay in the World, it is no ſufficient Argument to evince the Eternity of it; eſpecially to thoſe who have Revelation againſt it; for nothing, but a downright Contradiction, can make them believe the contrary. But did never any thing come to an end, but what had ſome viſible decay before it? Was never any Man kill'd or did die, but only by a lingring Sickneſs? Is not an Houſe as liable to be deſtroyed by Fire or Earthquake, as by Delapidations? For we do not expect that the World ſhould be deſtroyed, from the defect of ſome internal Principle thereof; but by the Will of God, and by the withdrawing his preſerving Power, which keeps it in its frame and order.

der. We do not think, that the World ſhall decay like an old Houſe, piece by piece; but juſt like the ſtopping of a Clock all of a ſudden, when the Weights are down: For when it ſhall pleaſe God to withdraw that Divine Energy, which informs this great Machine and ſets it a moving; all the Wheels of Nature will be checked in an Inſtant, and move no more for ever; and if he does likewiſe deny his preſerving Power, which keeps the parts in their being, even the very matter of them muſt crumble and ſink into nothing.

Phil. Well, Sir, let this be as it will, I have another knotty piece of Work for you, and that is another Argument of *Ocellus*'s; which is this. If the World be created, then is the Univerſe created, for I call the World by the name of the Univerſe, being a perfect Collection of all Natures, for beſides the Univerſe there is nothing, and if there be any thing it is contained in the Univerſe, either as a part or an excreſcence thereof; now to make the Univerſe, or every thing to be Created implies a Contradiction; for if every thing be Created, there will be nothing left to Create;

create ſo that it muſt upon this ſcore be aſſerted, that ſomething muſt create it ſelf, which of all contradictions is the moſt abſurd. Does not this Objection pinch a little?

Cred. And a very little too; for indeed it is nothing elſe but a Childiſh Fallacy, grounded upon the doubtful ſignification of the Word *Univerſe*; which ſometimes may be uſed to ſignify the whole ſeries of Beings, whether create or uncreate, ſo as to take in God himſelf; or elſe to ſignify the whole *compages* of natural Bodies conſiſting of Earth, Sea, Heaven, Stars, or ſometimes together with theſe Spirits, Angels, and the whole Intellectual World, and in ſhort every thing beſides God. Now when we ſay that the Univerſe or every thing was created, we take the Univerſe in its latter ſignification excluſively of God, who being an eternal Mind was ſelf-ſubſiſtent and uncreate, but of his infinite bounty did communicate a Being to all thoſe other things which before had none of their own; which Communication we call Creation. Anſw. III. Arg.

Phil. Again proceeds that Excellent Philoſopher. The World is the cauſe of *Ocellus Oracles of Reaſon*, p. 213.

of all perfection to other things, but is of it ſelf perfect, and that which is the cauſe of ſafety to others muſt of its ſelf be ſafe and permanent. Alſo that which is the cauſe of compactedneſs to others, muſt of it ſelf be compacted: but the World is to all other things the cauſe of Being, Safety and Perfection; wherefore of its ſelf it muſt needs be eternal, perfect and permanent for ever.

Cum Microcoſmus à mundo trahit, vivit Microcoſmus: cum Mundus à Microcoſmo trahit deficit Microcoſmus. H. Blount de Anima Mund.

Anſ. IV. Arg.

Cred. I grant this Argument would be concluſive, if the World was the cauſe of all perfection; becauſe no perfection can produce it ſelf, and therefore muſt have an eternal cauſe: which ways of proof we make uſe of, in demonſtrating the neceſſity of a Diety. But here we deny the World to be the cauſe of all perfection; and ſay whatever perfections it enjoys, it received them from ſome ſuperiour cauſe, namely God.

Phil. But pray why may not the World it ſelf be God? And then it will be all one to ſay that the World is the cauſe of all perfection, or that God is the cauſe of it. And this notion does not ſeem at all to entrench upon the Majeſty

Majeſty of the Deity, for we ſhall ſecure all his attributes this way, as well as you can yours: For I look upon the World both to be Eternal and Infinite, which are the two great Foundations of the Notion of a Deity: For there never was a time in which there was not this vaſt extenſion of matter regularly ordered as it is now, and there is no part of ſpace but what is poſſeſſed by ſome Beautiful Machine or other, which its Inhabitants eſteem a World: Now the Collection of theſe Wonderful Beings, The All, or the Univerſe, is what I call God. 'Tis he in whom we live, move, and have our being, and the writer of your Pentateuch calls him very well the *I AM* or the *Being*, becauſe nothing elſe beſides him *is*; we are nothing but ſome little *pulviſculi* of his immenſe nature, which appear in this or that Figure according to his pleaſure; who himſelf is one eternal *Proteus* exhibiting himſelf ſometimes in this form, and ſometimes in that. Now you may call this great infinite Being either *Matter*, or the *Univerſe*, or *God*, or what you pleaſe, it is much the ſame; and it is all one whether you ſay *God* is *Eternal*, or the *World*, or *Univerſe* is ſo.

The ridiculousness of making the World God.

Cred. I find this is an Argument, which takes mightily with some *Atheistical* Men of late, who rather than own such a God as all Pious and Wise Men in all Ages have Worshipped; they will make a God of Stocks and Stones, and of all the vilest things in Nature. But we will prove that this *All* or the *Universe* cannot be God from those Affections or Properties, which we generally call Attributes, which all Men that have believed the Deity have acknowledged to be in him. I shall argue first from his *Immutability*; which all Philosophers and Wise Men have attributed to him; because a Whimsical, Changeable God, are terms incompatible, the Idea of one of which does perfectly destroy the other. Now if we make the World to be God, we must make him to vary and change every moment; to be turned into this thing and that thing, to have this and that quality, to be Hot and Cold, and Moist and Dry, to be High and Low, and Little and Great; to be a Man and a Horse, to be a Tree and a Fish; this would be to render God the sport of every Wise Man, who must needs laugh at the shiftings of such an odd Capricious

Capricious Deity. For if all things, be God what need of this Spectrous Fantaſtick Exhibition of himſelf; he can make himſelf known to no body but himſelf; and therefore he had as good keep himſelf to his own Original Nature.

Phil. But, pray, Sir, why ſhould it argue more Imperfection and Inconſtancy for God thus to change the Repreſentation of his Nature, and to exhibit himſelf in a new manner, than for him to Create things a new, or to produce them? The one is a change made by God as well as the other; and then the Whimſy and Caprice will lie hard upon you too.

Cred. The difference is very wide, Sir, in theſe two Caſes; in the one God changes, in the other he is changed. It implies no imperfection in the Deity, to make a change in his Creatures; becauſe there is no real alteration made in him, but only a new exerciſe of his Power, which is Perfection and not Imperfection. But for God himſelf to be changed, implies weakneſs; for all change is either for better or for worſe; to change for the better argues the Deity Imperfect before, and to change for

God does not change himſelf by new Exhibitions, but his Creatures by new Productions.

worſe implies both a weakneſs in his former Knowledge, and a Diminution in his Subſequent Power. But it is not ſo when a change is made by the Divine Nature in its Creatures; for that is but agreeable to the Excellence of that Admirable Being, whoſe Goodneſs and Bounty ſeem neceſſarily to require it. For if there were no change to be made in the Creatures, it would hinder that large communication of the Divine Goodneſs to his Creatures, and would hedge in God's Bounty within narrow bounds. For if there never was to be but one ſet of Individuums in the World, and they only were to live along to Eternity; not the thouſandth part of Beings would enjoy that communication of Happineſs, which now they do. So that I conclude, a change in the Creature is conſonant to the Wiſdom and Goodneſs of God; but a change in God himſelf would be Weakneſs and Folly.

Such change of the Deity not voluntary.

But I will charge this yet homer upon you. For when you ſay that God is changed into this variety of Figures we behold in the World, you muſt either aſſert, that this mutation is cauſed by the *Will* of God; or by Neceſſity,

ceſſity, both which Aſſertions are equally abſurd. For to make the World God, and to ſay theſe alterations are cauſed voluntarily by him, is to make the nature of God to depend upon his *Will*; which all Men, who underſtand what they ſay, muſt make neceſſary. For who ever ſaid that God *was* becauſe he *would be?* They rather ſay God *is*, becauſe he *muſt be*; there is a neceſſity, that there ſhould be ſome primary Cauſe of things, which was neceſſarily of himſelf, and *could not but be*, but all other things depend upon his *Will*, and are becauſe *he would have them be*. And ſo it is in all the attributes of the Divine Nature. God-Almighty is neceſſarily *omnipotent*, not becauſe he has a mind to be ſo. He is *Pure*, and *Juſt* and *Merciful* becauſe he cannot be otherways. But to make the nature of God conſiſt in this ſeries of *Voluntary Mutations*, is to be guilty of the moſt abſurd and manifeſt contradiction, becauſe it is to aſſert an Effect Prior to its Cauſe. For to ſay the nature of God is ſo, becauſe he will have it ſo, is to make an Act of Volition, which is the Effect of the Divine Nature or Underſtanding, to be the

cauſe of it: the act of *Willing* ſuppoſes an underſtanding nature before, and the nature *Willed* ſuppoſes it yet not to be.

Neither can theſe changes of the Deity, or this ſucceſſive nature of God (which is here aſſerted) be neceſſary neither. There is but one thing in the World *of it ſelf* neceſſary, and that is God, and all other things which are neceſſary are ſo, becauſe his Will has determined them. God neceſſarily is becauſe he can have no cauſe, but we cannot ſay ſo of any thing elſe. We cannot ſay that ſuch particular Men, or Horſes or Trees are neceſſarily becauſe we can aſſign a cauſe of their production, namely God, who might (if he pleaſed) not have produced them. Nay though 'tis only probable that God produced them, or if 'twere only poſſible they might not have been produced by him, it were argument enough againſt the neceſſity of their Being. But farther, to make all theſe Beings to be only the neceſſary Emanations of the Deity, is not only to deſtroy all Religion, but even Free-will and common ſence. For why ſhould I praiſe God and honour him for this noble

Nor neceſſary.

noble Being I enjoy and for the comforts of this Life, which (according to this opinion) he could not but afford me; any more than I ſhould thank the Clouds, for letting down thoſe Rains, which they could not keep up? I am as ſure, that I have a Free-will, as I am ſure of any concluſion in the World; and therefore I am ſure that any Argument, which ſhall go about to prove a neceſſary Fatality is falſe. I am ſure I have a Liberty to walk or to ſit, and therefore to ſay theſe actions are but the neceſſary productions or emanations of the Deity, is to ſay what I know to be falſe; which will be ſo far from perſwading a Man, that it will only ſerve to enrage him. And laſtly this opinion contradicts the common-ſence and experience of all Mankind. For if theſe continual mutations, which we behold in the World, (as Generations, Corruptions, *&c.*) are but the neceſſary Exhibitions of the Deity, then they cannot be promoted or hindred by the interpoſition of any thing elſe; the contrary of which is manifeſtly evident. For how many Men are killed in Wars or Duels by the Ambition or Malice of others? How many Animals (as Sheep,

Sheep, Hens) have their Breed incouraged by Men, and many (as Wolves and Lyons) diminiſhed or deſtroy'd? How many contribute to the Decreaſe of Mankind by a Voluntary Celibacy, and how many towards the Increaſe of it by Marriage, or Polygamy? To ſay nothing of the Devaſtations made by God himſelf in Plagues, Earthquakes, Famines and the like. So that theſe ſucceſſive Generations are ſo far from being the neceſſary Effects of the Deity which he cannot alter himſelf; that they are lyable to the alterations of thouſands of his Creatures.

Such a Changeableneſs contrary to the Attributes of God.

Nor is this Opinion of yours leſs repugnant to the other Attributes of God, his Impaſſibility, his Goodneſs, Wiſdom, *&c.* we can never conceive a notion of a God, that is ſubject to *Paſſion*, or *Pain*, or *Sickneſs*, or *Infirmity*. But if we make the World to be God, and all us Creatures to be parts of him, we muſt make him lyable to all theſe Weakneſſes and Misfortunes. God muſt be Sick, and God muſt be Lame, God muſt be Angry, and Hungry, and Thirſty, when any poor Men or Beaſt are under theſe circumſtances. So it is impoſſible to think of a Deity, without

without being *Wiſe* and *Good*. But your notion of God will make him guilty of all the Folly and Wickedneſs in the World. God muſt be circumvented and impoſed upon, when any deſigning Creatures put tricks upon their Fellows; God muſt be guilty of all thoſe ſillineſſes and inadvertencies, which fooliſh Men commit, and wiſe Men deride. Beſides, this notion will charge all the wickedneſs in the World upon God; it will not only make him to lend aſſiſtance, but himſelf to commit all the Perjuries, Rapines, Whoredoms, and other Lewdneſſes which 'tis a ſhame to mention. For if God be *every thing*, then God does every thing, not only thoſe vertuous Actions which are the ſubject of Hiſtory and Panegyrick, but alſo thoſe wicked and infamous ones which are known only in Jails and Stews. But to attribute theſe things to God, which the moſt profligate Villains themſelves are aſhamed of, is a Blaſphemy ſo loud and daring, that it ſhocks humane nature but to think of; it ſets a Man a trembling but to hear ſuch an impious aſſertion, tho' he ſhould not conſider all the horrid conſequences of it.

Phil.

Phil. Pray, Sir, don't grow too warm upon a Point of Philoſophy, for I have a great deal more of it for you yet. Have a care you do not fret your ſelf too much upon the firſt Heat, for if you do, I foretel, I ſhall win the Prize. Well! but farther, ſays your old Philoſopher, the circular Figure and Motion of the World do demonſtrate its Eternity; for what is compos'd of a Spherical Figure is on every ſide equal, and conſequently without beginning and ending, and if the motion be circular it is conſequently * ἀπαρέβατον καὶ ἀδιέξοδον, *never to be gone through*, and *never to have an end.* Here is Logick for you.

* It is very comical to obſerve how Mr. *Blount* has tranſlated theſe two words in *Ocellus.* He tranſlates ἀπαρέβατον *Stable*; but a Stable Motion is a Bull, for 'tis as much as to ſay a Motion which ſtands, or is at reſt. He renders ἀδιέξοδον by never ſhifting its former place. But who ever ſaid Motion was in a place before? for Place is only an affection of Body, and 'tis as incongruous to ſay motion changes its place, as to ſay a white or a green motion. But beſides ἀδιέξοδον can never ſignify *never ſhifting place*, but that *which has no Exit*, or End. 'Tis a Metaphor taken from the windings in a Wood, which Strangers go round and round in, and think they can never find their way out. Which is a very apt Simile of an Eternal Motion.

Anſw. V. Arg.

Cred. Logick! Sir, no 'tis very poor Sophiſtry, 'tis meer quibbling upon Words. For what tolerable conſequence is there in your firſt Argument

gument from the Spherical Figure of the World? Becauſe a Sphere is without beginning, or ending, therefore the World which is Spherical is ſo too. Does not every one know, when we ſay a Sphere is without beginning or ending, we mean one thing, and when we ſay God or the World is ſo, we mean another? The one we ſay, has no beginning or end in reſpect of Menſuration; It is not of a long Figure, the Extremities of which we call the two ends, at one of which we begin when we meaſure it; but the parts thereof lie equally diſtant from the Centre, it is neither long nor broad, and if you meaſure it there is no aſſign'd part or end to begin at, but you may begin your computation where you pleaſe, and ſo in this ſence we ſay it has no beginning or end. But when we ſay God or the World has no beginning nor end, we mean it in reſpect of Duration; that there ſhall be no period of Time, to bound their Being; or their Nature, or Exiſtence never had a beginning; which is quite another thing.

But granting you mean by this, that the Spherical Figure of the World does infer the perpetuity of its motion,

or

No conſtat of the Sphericalneſs of the Univerſe.

or duration, the Argument is weak on all ſides. For 1*ſt*. that the Figure of the World is Spherical is more than moſt will allow, or indeed any Body, but thoſe who ſtick to the old Mumpſimus of Solid Orbs. The Figure of the World or Univerſe may be ſquare or oval, or any other Figure for ought that we know, as well as Spherical. The Figure indeed of ſo much of it, as appears to us, is a Sphere, but that is no more Argument that it is ſo, than that the Moon is a white, yellowiſh ſhining Plate, about the bigneſs of the Crown of ones Hat, when ſhe is at full. We ſee in the Day time, that Arch of ragged Clouds hovering over our Heads equally to the Eye diſtant from the Superficies of the Earth; which, with the refracted Rays of Light that with a blewiſh Colour fill up the Interſtices, ſeem to form the half of a Sphere. And in the Night time, we view a mighty number of Stars, which, conſidering their remoteneſs from the Earth, ſeem all equally diſtant, and ſo form an imaginary Sphere; as when by pricked lines, we repreſent a ſquare or a circle, as well as by continued ones. And this eſpecially is repreſented more live-

lily

lily and ſeemingly real when the Interſtices, between the Stars, are filled up with a pale ſcatter'd light. And upon this account it is, that we have in our eyes, the Image of a great white Hemiſphere, ſtudded with Stars. But this does no more conclude the World to be a Sphere, than the nine Pins ſet up by three and three, make a real ſquare, tho' we may conceive it to be one; or that Figure of the part of any Object, which lies next to the eye, and is ſeen by it, is the Figure of the whole. part of which lies behind undiſcerned.

That no Argument of a perpetual Motion.

2ly, But granting the Univerſe was Spherical, it would not from thence acquire a perpetual motion. A Spherical Figure makes a thing move more eaſily, but it does not make it always move. For otherways, Tops and Balls once put in motion would never ceaſe. Nay, ſhould you only aſſert, that the motion of the parts of the Univerſe, the Earth, Planets, Sun and Stars, is circular, and therefore they move Eternally, the conſequence would be very falſe. And this opinion is more rationally maintained by ſome modern Theiſts, who embrace the *Corpernican* and *Carteſian* Hypotheſis. But firſt,

it

it will not be granted, that all the parts of the Universe do move in a circle; for 'tis plain that many of them move in an Ellipsis, and Comets in a Parabola. But secondly, though they did move circularly, they could not naturally move infinitely.

Phil. But give me leave to interrupt you, before you go any further. I thought you had been too much a Philosopher, to deny, that a thing once in motion, without impediment would move infinitely. I know a Stone or an Arrow cannot move on infinitely, because of the renitency of a gross Medium which hinders it; but what should hinder the Earth, the Sun, or any one of the Planets from doing so?

Motion of Bodies in Contiguity with Bodies not Infinite.

Cred. The thing which you take for granted, that a thing once in motion without external impediment will always move, will remain a Question 'till we know what motion is, which we never shall. Indeed I will not absolutely deny, that a Body once moving in a vacuum would ever cease. But this I will deny, that a body moving in contiguity with other Bodies can naturally and of it self move infinitely. Now this Earth of ours, as all the other Planets and Stars,

move

move or ſwim in the liquid Æther, which how fine and ſubtile ſoever it be, is ſtill a Body. 'Tis needleſs to go to prove the reality of this fluid Body, becauſe (not to mention the exploſion and crepitancy of nitro-ſulphureous Bodies, Accenſion, and Fermentation, *&c.*) the communication of Light from the remoteſt Stars do neceſſarily infer it; for go upon whatever Hypotheſis you will to explain Illumination by, you muſt agree upon ſuch an Intermediate Body to convey it in. But it is moſt probable that Light is nothing elſe, but this Intermediate Body, or the Æther, the Trepidation of which ariſing from the Original Luminous Body, and communicated from one particle to another all along the ſpace, ſtrikes at laſt upon the Organ, and makes in us the Idea of what we call Light. Now ſince this is a Body, it has the Property of Body and that is Impenetrability, and conſequently Reſiſtability, and whatſoever reſiſts another Body in Motion, either changes the term of its Motion and returns it back again; or elſe abſorbs part of its Motion; both which are inconſiſtent with an equable Eternal

Motion. Now ſince the Earth, and every Planet, moves in the Æther, the Æther muſt ſome way or other retard the motion of it: For ſince it is not of ſolidity enough to drive the Earth back, it muſt by continual, though little impulſes weaken its Motion; and therefore the Motion of the Earth can never be Eternal. It will not avail to ſay, that theſe checks or impulſes of this fine matter are but ſmall and inſignificant, for though they be never ſo ſmall, they will in an infinity of time perfectly abſorb the whole Motion of the Earth, or any other Planets, and leave them at laſt dead moveleſs heaps of matter. So that ſuch a circular motion is not naturally Eternal; nay that it is of any very long continuance, it muſt be beholding to the conſervative Providence of God which we can give no natural Reaſon for.

Sphericalneſs does not infer Infinity of Duration.

2. Neither does a circular Figure contribute to the Duration of the Subſtance or the Bulk of the World. Indeed in a hurly-burly of matter, the jagged angular pieces are more apt to be broken, and their parts knocked off than the round ones, all whoſe parts are equally ſupported. But the caſe is otherways

therways in matter regularly modelled, and where the motion is methodically terminated. For we ſee that an Apple or an Orange is much ſooner corrupted than a Flint, and yet generally the one is far more circular than the other.

Phil. Indeed this is plauſible Talk, but though this you have ſaid ſhould be ſufficient to overthrow the Arguments I have urged for the Eternity of the World; yet it is no ſufficient Proof, that the World is not Eternal; for there may be better Arguments than theſe I have produced to eſtabliſh this Opinion; or if there were not, I ſhould expect to hear ſomething from you, to prove it to be otherways. For we find the World as it is, and we are like ſo to leave it; ſo that we muſt conclude it always was ſuch, until we ſee good reaſon to think the contrary. Therefore the Proof, Sir, lies on your ſide, and pray let us ſee if you can defend your Opinion better, than I have done mine.

Arguments againſt the Eternity of the World.

Cred. You ſhould not miſcal that my Opinion which is my Faith: but that ſhall break no ſquares between us; I will endeavour to defend this, as

well as I can, by those Arguments, which together with God's Grace confirm me in it. You must not, Sir, expect I should produce all those Arguments which are urged by Divines and Philosophers upon this subject, I shall only bring some few choice ones, which seem to have most weight and solidity. And

Arg. I. *From the nature of Petrification.*

1*st*, I shall prove the World is not Eternal from the nature of *Petrification*, or the Growth of Stones and other Osseous Substances. It is granted by all that Stones do grow, and Philosophers have made it clear, that the way of their Augmentation is by the concretion of saline particles, which according to their commixture with more or less terreous matter, make them either Fine as Adamants, or Course as Pebbles and Free-Stone. Now by experience we find it; that these concretions are so strangely durable, that hardly any time is able to dissipate and dissolve them; for the Marbles in the Great Pyramid in *Egypt*, which lie inwards and are not exposed to the washings of the Rains, and the frettings of the nitrous Air, are not in the least decayed for all they have

have ſtood there ſo many thouſand years. Now if Stones do continually increaſe and there be no ſenſible Decay of them; upon ſuppoſition that the World has continued from Eternity, the whole World would be turn'd by this time into one Maſſy Rock by this Eternal *Petrification*, for many Ages ago the Earth would have been incultivable, at leaſt Men muſt have made uſe of Crows and Mattocks, inſtead of Ploughs. And we may further obſerve the inclination of the Earth to *Petrification* in places uninhabited or diſpeopled, as particularly in *Paleſtine*, which formerly was a place luxuriantly fruitful, but ſince by the Ravage of the *Romans* and the *Turks* the Inhabitants are ſo much thinned, the Ground is grown ſtony and Barren for want of Cultivation. I ſay for want of Cultivation, for Tillage does macerate and break the Stony Earth again into a fine and kind ſoil, which is fit for vegetation; and therefore, in theſe Cultivated parts of the World, we are not ſo ſenſible of the increaſing *Petrification*, as we are in the uncultivated ones. Beſides I am apt to fanſie that the ſubſidency of the Sea in moſt parts

of the World is in ſome meaſure owing to the employing a great part of its ſaline Particles in the production of Stones which are partly concreted out of them; for theſe thin ſalts, which are from thence drawn up with the Miſts and Rains, are the principles of Petrification. Now this Argument may be further improved if we conſider the Duration of *Oſſeous* and *Teſtaceous* ſubſtances far exceeding the time of their Production. The Bones of Animals are produced in a little time, and are not diſſolved in a very great one. The ſhells of Oiſters, Muſſels, *&c.* are concreted in one Year, and yet laſt many thouſands; as appears by thoſe Beds of ſhells we find in the Tops of Hills which have lain there at leaſt ever ſince the Deluge. So that to any Inquiſitive Man it is plain, that Nature is every day more and more overtaking her ſelf, and as it were treading upon her own heels. For if the World had continued an Infinity of time, we ſhould have been all over-run with theſe *Oſſeous* and *Conchous* ſubſtances, and no matter left among us proper for Vegetation. And indeed we cannot but obſerve a kind of a Parſimony

ſimony in Nature, as if ſhe was afraid of this, by the ſpeedy corruption and reſolution of moſt Animals and Vegetables, by a natural principle which we generally call Fermentation: For there is an active ſpirituous Matter lodged in the compoſition of Plants, Flowers, Fleſh, *&c.* which after the vital Principle is gone, does, by an agil, internal motion, ſhatter the compages in pieces, that Nature may make uſe of the parts again for another Work: juſt as Printers are uſed to knock their Letters aſunder, when the Sheet is wrought off. Now unleſs Nature was afraid of wanting a ſufficient ſtock of this fine matter, and being reduced to the ſaxeous and unpliable, which ſhe ſees every day to grow upon her, ſhe cannot be ſuppoſed to make ſuch precipitate haſt, in the diſſolution of her former Productions; eſpecially when Animals and Vegetables are ſo inconſiderable a part of the bulk of the Earth. I do not ſay, that this encreaſe of ſaxeous matter is any great inconvenience to the Earth already, or ever ſhall be if it continues but ſome few thouſand years more, or that this is any imperfection in this great Work of the Deity; for

it is well enough contrived for a World of ſome thouſand years Duration, but not for an Eternal one; the World will keep very well in repair for ſo ſhort a time, and therefore God Almighty does not ſee ſufficient reaſons to amend theſe ſmall decays; juſt as we when we have but a ſhort time in a Houſe or Eſtate, we take little care to repair it, if it be like to laſt well enough out our time.

Phil. Very Philoſophick Divinity! what is your next Argument?

Arg. II. *From the ſinking of Hills.*

Cred. My next Argument I ſhall draw from the *ſubſidency of Hills*, and the daily landing up the Sea; which are things inconſiſtent with the Eternity of the World. For if the World has been from all Eternity there could no where have been found ſuch a thing as a Hill, for millions of Ages ago the higheſt Hills would have been all waſhed down into the Sea, and the Earth would have been reduced to an abſolute Level; ſo that the Waters would have totally overflowed it, and rendered it unhabitable. That the Hills are continually a ſinking, being waſhed down by the Rains, and oftentimes vaſt Rocky parts of them tumbled into

into the Vales by Storms, is undeniable to thoſe that have ſeen the many great Stones, which lie at the Bottoms of Hills in *Wales* and *Switzerland*; to thoſe that have obſerved ſome parts of the Walls of old *Rome* to lie thirty or forty foot under ground, and other higher parts of the City, as the Capitol, to have their foundations wholly extant above ground, and at the bottom of the ſame Mountain, the Triumphal Arch of *Septimius* almoſt wholly overwhelmed in the Earth. Again, it is plain by obſervation, that the Tops of many Towers of Churches have been ſeen of late from ſome places, which they have formerly been hid from, by the interpoſition of an high Hill, which ſince it has been partly waſhed down by the Rains, has diſcovered the Steeple which for ſome Ages before lay hid; nay we can hardly ſee any old building, of but an hundred Years ſtanding, that is built in low ground, but we may obſerve the foundations to lie much deeper than they were at firſt laid; which can be nothing, but the Earth waſhed from the Hills and lodged there. So that we muſt needs grant, that the World

is

is ſo far from having continued an Eternity of time or being like to continue ſo, that it is every day more and more haſtening to its ruin by an inundation; if it had been Eternal, long ago the Hills would have been all ſunk into the Valleys, the ſubſiding Earth would have choaked up the very Channels of the Seas, ſo that the whole World would have been one circumfuſed Ocean, or at leaſt a noiſom uninhabitable Marſh. To ſay this would be millions of Ages coming to paſs is nothing, for the longeſt time bears no proportion to Eternity: if a Diſh of Water only once in a thouſand years were thrown upon Mount *Caucaſus* ſo as to come down juſt dirty, in an Eternity of time it would have fetched done all that Prodigious Mountain, and laid it as plain as a Bowling-Green. Now this one Argument is ſo plain and ſo demonſtrative, that it is enough for ever to ſilence your Theiſtical Eternity of the World.

Phil. 'Tis time enough to triumph, when you have gain'd the Victory; this Thunder bolt has not ſtruck us ſo perfectly dumb, but we have ſomething to ſay for our ſelves yet. We will

will readily grant you, that an Eternity of time would waſh down all the Hills into a Level, but then that would not hinder the Riſe of new ones to ſupply the Defect of the old. For the Earth has a Quality of lifting up it ſelf, or at leaſt is elevated by Earthquakes, or Subterraneous Flatus's into new Hills when the ancient ones are leveled; ſo that there have been never wanting Mountains and Hills to drain off Rain from, to afford matter for Fountains and Springs. Nor is this only a random Bolt without ground, but is founded upon very good Authority. For *Ovid. Met. Lib.* 15. gives an account out of the *Pythagorick* Writers of a Hill by *Trezen*, in the *Peloponneſe*, that was raiſed out of the plain ground; and in the laſt Age, in the Year 1538. a Hill now called *Monte de Cinere*, not far from *Puzzuolo*, the old *Puteoli*, was raiſed by an Earthquake; and both * *Strabo* and *Pliny* give an account of ſeveral Iſlands being in the like manner raiſed in the Sea, which if they had been upon the Land, would have been eſteemed Hills. 'Tis true theſe Elevations are but ſeldom, becauſe there is no need in nature that they

* *Strab. Geo. Lib.* 1. *Plin. nat. Hiſt. Lib.*

they ſhould be more frequent, becauſe a Hill is many Ages a waſhing down, and therefore if a ſupply of a new one happen once in an Age, it is abundantly ſufficient.

Cred. It is a great ſign of a through Confutation, when Men take ſhelter in ſuch mere Poſſibilities, that there is not the leaſt grain of Probability in. Becauſe a ſmall Hill or two have been raiſed by an Earthquake, why ſhould we ſuppoſe all the Hills and Mountains in the World were ſo? Becauſe ſome Men die violent Deaths, therefore we may as well conclude none die natural: becauſe there are ſome Monſtrous Births, there are none born in the genuine ſpecies. This is really, Sir, a mad random way of arguing, which none will make uſe of, that have any thing elſe to ſay. But to ſpeak to your Inſtances, as to *Ovid*'s Inſtance of the Hill by *Trezen*, that might in all probability be nothing but a hear-ſay ſtory of the Neighbouring People; many hundreds of ſuch like we have amongſt us here in *England*, and yet we ſhould make mad work of it, if we ſhould go to Philoſophize upon them. The Poet does not give any greater proof of this than

No new Hills raiſed which are conſiderable.

than he does of his other fictions, and therefore it does not deſerve any great Authority. Beſides he calls this but *Tumulus* a Hillock, on which not ſo much as a Tree grew,

Eſt prope Pittheam cumulus Trezena *ſine ullis*
Arduus arboribus———

and what is this to the Productions of ſuch vaſt Mountains as *Caucaſus* and the *Alps*? as to the other Inſtances out of *Strabo* and *Pliny*, every one knows what truſt thoſe Authors repoſe in relations of common fame, to ſay nothing of the ſincerity of the Authors themſelves. But granting them true, they will not be able to ſupport your Hypotheſis as you ſhall ſee by and by. The Inſtance of the Hill by *Puzzuolo* is unexceptionable, and perhaps ſeveral others have been raiſed by the ſame means. But then this is no very great Hill, it is but a 100 foot perpendicular at the moſt, and makes a great ſound under a Mans feet that ſtamps upon it, as Mr. *Ray* who has been upon it does teſtify. So that this is but a thin Tapering Hill, the ſides of which are ſo very ſlight, that it diſcovers the Hollowneſs within, which is not to be perceived in

Phyſico-Theol. Diſcourſes on the Chaos, &c.

in any other Hills; and therefore ought not to be brought as a Precedent, to prove the like Production of them. But granting this your Hypotheſis true of the ſucceſſive riſing of new and great Hills, and that ſubterraneous Accenſions were of force ſufficient to raiſe up the *Alpes* and *Pyrenees*; this will by no means agree to common Experience and Reaſon. For if this be the way, by which the World maintains its Eternity, then all the Mountains in the World muſt millions of times have been waſh'd down and blown up again into the form we ſee them, ſo that they can be none of them abſolutely ſolid, but the Sides and Tops ſupported in manner of an Arch. Upon this it follows that the more Copped and Pyramidical any Hill is, the more Hollow it is, and the Sides the thinner; for if the accenſion be made very deep in the Earth and an elevation follows, it will make a large riſe of mighty circumference and imperceptible aſcent of the nature of an Iſland, rather than a Hill. So that every Hill ſo generated muſt be very hollow, and the Rains by long waſhing, will at laſt waſh away the Top

and

and diſcover the Hollow. If this Hypotheſis were true, to be ſure ſome time or other we ſhould hear of Horſes and Carriages breaking through the worn Cruſts of ſome old mouldering Mountains, and being abſorbed in their Hollows; if this were true, we ſhould in many places of the World, ſee only the ſides of the hollow Hills with their Tops dilapidated, which would appear nothing like a Hill, but like the ragged Walls of an old *Roman Amphitheater*, open at Top, and incloſed round with its ſides. Now becauſe we ſee no ſuch Appearances as theſe, in any part of the World, which would moſt certainly come to paſs, if this Hypotheſis was true; we muſt therefore in all reaſon conclude, the Hypotheſis is falſe, and that Mountains do not in this manner decay, and riſe as is here ſuppoſed.

Phil. Perhaps we may live in ſuch Ages, when no ſuch dilapidations happen; or the Hills might all or moſt riſe together ſome few thouſand years ago, and ſo may not be out of repair ſince.

Cred. And this is all but a perhaps. But we know the productions and Reparations

parations of nature are not all together; Men, Beasts and Trees, are born, flourish and die one after another continually, and so 'tis in all other things; and therefore 'tis incredible to think so many thousand Hills were produced so many thousand years ago, and never an one since. Had not a Man better acquiesce in the Mosaick Account, than to involve himself in an Hypothesis which is attended with all these absurdities, and must be defended with such mere possibilities? *Credat Judæus Apella.*

Phil. I will think more of this. What is your next Argument?

Arg. III. *From the Increase of Mankind.*

Cred. My next Argument is drawn from the *Increase of Mankind.* If we look back into History, we shall find the World much thinner stocked with People than it is now. It appears by the Books of so late Writers as *Homer* and *Hesiod*, that Mankind generally in those days led a sort of a Pastoral Life, and oftentimes changed their abode from one Country or one part of a Country to another; which could not so frequently happen, if the World had been as populous as it is now; for then every parcel of Land would be pos-

sessed

ſeſſed by diſtinct Proprietors, who would not give place to any new comers. But in thoſe days, Countries had ſo thin a ſtock of Inhabitants, that there was Land ſufficient, not only for ſingle perſons, but alſo for vaſt Colonies of Men; which before it was occupied by them lay *pro derelicto*, for any body that would take it, there is nothing more famous in Ancient Hiſtory, than theſe tranſmigrations of Inhabitants from one Country to another. Every one knows of *Cadmus*'s Plantation in *Bœotia*, of his Brother *Cilix* his in *Cilicia*, of *Dido*'s in *Africa*; of the Colonies ſettled by *Evander*, *Æneas*, and *Diomedes* in *Italy*; to ſay nothing of our Engliſh *Brute* and the ſwarming Invaſions of the *Saxons* and *Danes*, and a hundred other Inſtances. For there is hardly any Nation almoſt, but owes their Original to ſome Colony planted there, within the reach of Hiſtory. We may conſider further, what vaſt Woods have been deſtroyed to make room for Inhabitants, as the World has Increaſed; the vaſt *Hercynian* Wood in *Germany* which took up ſo great a part of that mighty Country, and that of *Arduena* in *Gaul*. To con-

ſider further, how mightily this Nation of ours has increaſed within a Century or two; notwithſtanding the many Civil and External Wars, and thoſe vaſt drains of People that have been made into our Plantations ſince the diſcovery of *America*; how the City of *London* has doubled it ſelf within theſe 40 years notwithſtanding the laſt great Plague, and how the Country has increaſed, tho' not in the like, yet in a conſiderable proportion. Now to lay all this together, it is no leſs than Demonſtration, that there has been a gradual Increaſe of the World for theſe 3000 Years, that it is far more populous now, than it was then, and that nature inclines ſtill more and more to Augment the ſtock: ſo that, tho' we ſhould not grant the World a Being from all Eternity, but only ſuppoſe it was four or five thouſand years before the *Moſaical* Account; Mankind by this time would have been perfectly wedged together, we ſhould have ſwarmed every where with nothing but men, moſt other ſpecies would in all probability, have been eaten up for food, and Men themſelves would have lived, like fiſhes, by ſnapping up one another. *Phil.*

Phil. By your good leave, Sir, I cannot be brought to believe all this. For nature does in a very prudent manner provide againſt the exceſſiveſt ock of Mankind, by cutting off the exuberant Increaſe by Wars, Famines, and eſpecially Plagues, and for ought I know, by Deluges, ſuch as they tell us of *Deucalion* and *Noah*. So that tho' Mankind does for ſome years ſeem to increaſe, yet it is always brought to the Level again, by ſome ſuch mighty devaſtation. For a great Plague or a Famine might deſtroy as much in one year, as the World had increaſed in five thouſand. And 'tis my Opinion, that the Eternity of the World is kept up by theſe ſucceſſive Increaſes and Deſolations. And there is very good Reaſon for this Opinion; becauſe this gives a fair account of the uſe of Plagues and Famines in the World; for ſuch prodigious corruptions in the Air do not ſeem to be the pure Errors and Blunders of nature; but to be wiſely contrived to obviate the Inconveniencies, which would ariſe from an over-grown ſtock; beſides ſuch Methods of Nature would ſeem cruel and unmerciful, unleſs ſhe had a deſign to ſerve, which was ſo

very neceſſary which Imputation is fairly taken away by this Hypotheſis.

The World never depopulated by Plagues.

Cred. But then your Hypotheſis ought to be grounded upon ſome Reaſon or Experience, before you advance it; but it is ſo far from being founded on them, that it is contrary to the Reaſon and Experience of all Mankind. We have very good Hiſtory of what has happened, for 3000 years laſt, and yet we never heard of any Devaſtation like this. The great Plague of *Athens*, that unparallelled one in the ſixth Century, which raged ſo all over the *Roman* Empire, for the ſpace of fifty years, and that which happened in our City of *London* thirty years ago, were indeed very ſevere Judgments of God, and made great deſolation among men; but they were far from making any ſuch Epidemical Devaſtation, as is here ſuppoſed, that they did not ſo much as overpoiſe the gradual Increaſe of one Generation. The Ancient Hiſtories are not ſo very punctual, to let us make a Demonſtrative proof of this, but yet from theſe we may gather arguments enough, to convince you of the unreaſonableneſs of this your ſuppoſition. For what ſignified that great Plague in

in one City, and a few neighbouring territories, to the mighty Increaſe of People, from *Cadmus* his time? We find by *Thucydides* his Hiſtory, that the *Athenians* carried on the *Pelponneſian* War vigorouſly, for all that; that they were far more annoyed by the yearly incurſions of the *Spartans* into *Attica*; and probably had as many Men loſt, as by the Plague, which laſted but a ſhort time; but their War continued ſeven and twenty years. We have no particular account, what number died of that Plague, or what proportion of the People it ſwept away. It is probable, the Army ſuffered moſt when it was infected; becauſe of their hard-fare and lodging, and lack of Attendance and Conveniencies. And *Thucydides* gives us a particular account, what proportion of that died by the Infection. For the Army under *Agnon* and *Theopompus*, which took Infection at the Siege of *Potidæa* was in all 4300; whereof 1500 died of the Plague, which is but about a third part; and we cannot ſuppoſe, that of the Citizens, who had better care taken of them, there died half ſo many. So that Plague ſo rare as this was, and ſo remarkable to

Remarks upon the moſt remarkable Peſtilences.

Thucyd. Hiſt. Li. 2.

all Ages, cutting off no greater a number of Men, in ſo ſmall a Circuit, could tend little to our Univerſal Devaſtation. Indeed the Plague in the ſixth Century, which was called the *Lues Inguinaria*, or the *ſwelling in the Groin*, was more Epidemical and of longer Continuance, for it laſted fifty years, and ſwept away multitudes of People, all over the *Roman* Empire; and yet Mankind was very inconſiderably leſſened by it, as appears by the ſwarming Incurſions of *Hunns*, *Lombards*, *Saxons*, *Saracens*, &c. in diverſe parts of the World, about that time. As for our late Plague in *London*, we are able to make more particular remarks upon that. There died in that dreadful Viſitation according to the weekly accounts of the Plague, in the years 1665 and 1666. 70, 544. Now the number of inhabitants at that time were about 510, 000; for the common bills of mortality, at that time, were yearly 17000 (ſince, by the Increaſe of the City; they are come to three or four and twenty thouſand) which multiplyed by 30 years, the middle Computation of Life, gives the foreſaid 510, 000. of which the 70, 544 which

Evang. Hiſt. Eccl.

which died, is about an eighth part. Now *London* has been a place, that has been mightily ſubject to Plagues, and if we conſult our Hiſtories we ſhall find one there once in about five and twenty years, tho' perhaps none ſo prodigiouſly ſweeping as this laſt; but granting them all like this to take away the eighth part of the Inhabitants, once in 25 years; let us ſee what this will do, towards hindring the Increaſe of Mankind. Sir *William Petty* has very handſomly proved, that Mankind doubles it ſelf once in 360 years. Now 25 being found 14 times in 360 the City of *London* muſt every five and twenty years (the Period of the Plague) increaſe a 14*th* part; but then the Plague cuts off an eight part, which is a great deal more than it gains; but then that 14*th* part helps very conſiderably to make up the loſs. But when on the other ſide, we conſider the whole Country of *England* to contain ten times as many People as the City, the Increaſe of the whole Nation, in five and twenty years, will be a 14*th* part compleat (as being free from thoſe Plagues) and in 360 years will abſolutely double; ſo that here will be this

Eſſay of the Multiplication of Mankind.

prodigious Increaſe of ten parts of the Nation, and the inconſiderable Decreaſe of but one, which is ſupplied by all the reſt. So that the whole Nation lacks but $\frac{3}{7}$ of $\frac{1}{11}$ (which is not a twentieth part) of doubling in the 360 years. And pray now, Sir, what are the Plagues of *London*, to this Augmentation? What is this inconſiderable loſs of one part, to the gain of all the reſt? I am ſure, Sir, if you were a Trader, you would look upon this as conſiderable improvement, to have your Gains twenty, and your Loſſes but one.

Phil. I am afraid, Sir, that the Defenders of your Faith, will not thank you, for this fine Arithmetical Argument; for if once you come to this, we Infidels ſhall be too many for you. For ſettle the Increaſe of Mankind how you will, make the Period of Doubling as large or as narrow as you pleaſe, you will find your Moſaical Account will ſtand miſerably looſe, upon that Bottom. Pray, Sir, for once, let me ask you a Queſtion. How many Men do you probably conjecture, may there be now in the World? Gueſs how you will, more or leſs, and then

then you ſhall hear what I have to reply upon you.

Cred. The Ingenious Gentleman, I before mentioned, reckons 230 millions; upon what grounds I know not, for he does not mention them; but I compute there are 3 times as many, and I think upon pretty good grounds. The yearly Bill of Mortality, now at *London*, are about four and twenty thouſand, which multipled by 30, the middle term of life, gives 720 thouſand, the number of the Inhabitans of the City; now *London* being by common Computation the eleventh part of the Nation, that 720 thouſand, multiplied by 11, gives 7,920,000. for the Inhabitants of the whole Nation, which is nigh 8 Millions. Now I reckon moderately, that *Scotland* and *Ireland*, with all our adjacent Iſles, are equal to *England*, ſo as to make in all, about 16 millions. The Inhabitants of our Iſles may by a moderate computation be about a ſixtieth part

The probable number of men in the World.

Lond.	720,000.
	11.
	720,000.
	720,000.
Eng.	7,920,000.
	or,
	8,000,000.
	2.
Brit. Iſles	16,000,000.
	60.
The World	960,000,000.

part of the World; but Sir *William Pettyt*'s Computation makes them a twentieth, which is monſtrouſly unproportionable, as will appear to any one, that thinks but upon *China* and *Tartary* and the Empire of the *Mogul*; and I am afraid my number is ſomething of the leaſt. Now multiply the former 16 Millions by 60, and the Inhabitants of the World will be 960 millions; which is juſt three times as much as Sir *Will. Pettyt*'s 320 millions.

Phil. Indeed, Sir, I think your computation may be pretty exact; and now be pleaſed to ſee, what horrible work this Computation and your doubling Period will make together. Suppoſe you go backwards nine of your Periods of 360 years reckoning this year to be in the World 960 millions; 360 years before this *viz. A. D.* 1335. 480 millions; 360 years before that *A. D.* 975. 240 millions, *&c.* the ninth Period will fall upon the year of the World 1404. not long before the return of the Children of *Iſrael* from *Ægypt*, and then there were in the World according to this Computation, 3 millions ſeven hnndred and fifty thouſand, which does but very ill agree with your

Book

Book of Numbers. For *Moſes Numb.* 12. 32. reckons of all the Tribes of the Children of *Iſrael*, that were able to bear Arms, 603, 550, to which if we add the old Men, the Women and the Children, they will trebble the number, ſo as to make 1, 810, 650; which is almoſt half the number of the People then in the World, *viz.* 3, 750. 000, which it is pretty ſtrange, that a parcel of Fugitives out of *Egypt*, ſo inconſiderable a Corner of the World, ſhould do. Beſides, let us run back two Periods farther, and then we ſhall come within twenty or thirty years of the Deluge, ſo that then there muſt be in the World nine hundred thirty ſeven thouſand five hundred; a good round Company of *Noah*'s Grandchildren, all to be born in nine and twenty years at the moſt. I will not teize you any further, to find out Armies for *Belus* and *Ninus*, ſo nigh the Flood; for upon this computation, I am confident you will be hard put to it, to do it for *Xerxes* and *Hannibal*.

Cred. Sir, You go now upon a very great miſtake, as if I aſſerted that 360 years was the common Period of Doublings; for the increaſe of the World, for

The World increaſed more formerly than now.

for all Ages of it. It is plain from Hiſtory, that the increaſe proceeds ſlower now than it did formerly. *Greece* increaſed more between the *Trojan* and the *Peloponneſian* War, than it has done ſince. So did *Italy* from *Æneas* his time to the firſt Conſuls. And if prophane Hiſtory would ſuffer us to go much higher, we ſhould find the increaſe ſtill the quicker. 360 years, I believe is the term of doubling now, it was formerly but half the time, and at firſt not a quarter. Indeed it is very difficult to make an exact Table of this, and accurately to fix each different Period of Doubling; but Sir *Will. Pettyt* has attempted it in the aforeſaid Eſſay, and for your further ſatisfaction thither I refer you.

Phil. Nay pray, good Sir, excuſe me now. This ſeems to be all Banter, a perfect Popiſh Noſe of Wax. You make your Periods as you pleaſe, and Mankind muſt either double or treble as you have a mind to it, to ſerve your Hypotheſis. Sir, I believe the Generation, like the Age and ſtature of Mankind, is governed by a ſteddy unalterable Law, and is not to be turn'd about to go either faſt or ſlow like a *Dukes-*

Place

Place Clock. I find all of you when you have but a new Hypotheſis to advance, will take Nature as well as your Bibles by the Noſe, and lead them which way you pleaſe, to ſerve a turn.

Cred. This is not, Sir, an empty Hypotheſis, but a neceſſary Truth to confute the Calumnies of Unbelievers againſt the Moſaical Books; which is not only conſonant to the tenour of thoſe Writings themſelves, but to experience and good reaſoning. There was a peculiar Bleſſing of Increaſe given to thoſe firſt Ages after the Flood. *God Bleſſed* Noah *and his Sons, and ſaid unto them be Fruitful and Multiply, and Repleniſh the Earth*, Gen. 9. 1. And therefore we Chriſtians, who acknowledge the Authority of Divine Writ, are bound to believe this bleſſing took effect. Beſides this is agreeable to all the reaſon in the World, that the firſt Ages ſhould be moſt prolifick, the World being to be ſtocked by a few Perſons: For the World lay waſt, till there were a conſiderable number of Inhabitants born to cultivate it; Men wanted ſufficient Aſſociates and Aſſiſtants, and the benefit of mutual kindneſſes

This proved by Scripture and Reaſon.

neſſes and Artifices; but when Mankind arrived to a competent frequency, when the Earth was divided into diſtinct Proprieties, and Men were of ſufficient number to be ſerviceable to one another, there was not ſuch need of a multitudinous Production as was before; and therefore, as the World was more Peopled, the Increaſe did proportionably ſlacken. Beſides if the World had kept on its former Increaſe without abatement, the Earth muſt have been over-ſtocked before this time, or at leaſt before the time which God had allotted for it. Your inſtances of Famines, Wars, and Deluges are only aſſertions without proof, and therefore I ſhall forbear ſpeaking to them; eſpecially ſince we find they have done no great miſchief to the increaſe of Mankind, as far as Hiſtory goes.

Phil. Have you any thing further to urge upon this point?

Arg. IV. *From Hiſtory and the late Invention of Arts.*

Cred. Yes, Sir, The late Invention of Arts, and the ſhortneſs of the Hiſtory of the World, are invincible Arguments againſt its Eternity. If the World was from Eternity, you muſt needs make them an Eternal Race of the moſt ſtupid Blockheads imaginable, without

without the leaſt dram almoſt of Wit, or Contrivance, or indeed common Senſe; and that none of theſe qualifications ever were known in the World, till within theſe two or three thouſand years laſt paſt. For there is hardly any uſeful Art or Science, but we know its Original and Progreſs, and its firſt Inventer, or at leaſt its firſt Introducer into ſuch a part of the World; which were abſolutely impoſſible to do, if there had been Eternal Inhabitants there. For who can imagine, that amongſt an infinity of Rational Men, after ſo many Millions of hints and opportunities, none ſhould, before theſe laſt Ages, have lighted upon thoſe ordinary Arts, which it was ſo uneaſy to be without, and were ſo eaſy and appoſite to be found? Could the World, or at leaſt *Greece*, be from all Eternity without the common Tools of the Carpenter, the Saw, the Augre, the Plain, and the Plumb Line, till *Dædalus* had the happineſs to invent them? Did Mankind for ever live upon Roots and Herbs, till *Ceres*, or (which is all one) the *Ægyptian Iſis* found out the ſowing Wheat and Barly! How could they be ſtrangers to ſuch eaſy Inventions as

thoſe of Wine and Honey, till *Bacchus* ſhew'd them to the World? Should no one know how to cut and poliſh Stone till *Cadmus* taught it? How ſhould the Art of Dialling be ſo late found out, to mention nothing of Clocks and Watches? The *Romans* had not ſo much as a Sun-Dial, till the ſecond *Punick* War, and when they had one, they were forced to make uſe of that alone, being placed in the *Forum*, for a hundred and one years; although *Pliny* tells us it never went right all the time. What a ſad ſhift was poor King *Alfred* put to, to meaſure the Hours by the burning of a Candle marked into twelve parts; and to be forced to invent the Lanthorn to ſecure it from the Wind of the Windows, becauſe Glaſing was not then in uſe? I ſhall not trouble you with the Invention of Guns, Printing, *&c.* for to be ſhort, if the World be Eternal, as you pretend, to be ſure moſt of our Arts would have an higher Original than you ſee they have; but it is monſtrouſly incredible, that Mankind ſhould have continued ſo many millions of Ages, and never found out any thing uſeful to themſelves, but only in theſe latter times.

Plin. Nat. Hiſt. Lib. 7. Cap. 60.

Spelman in Vit. Alfr.

Then

Then as to the ſecond part of the Argument, who can imagine, if the World was Eternal, that we ſhould have no Hiſtory above 3000 years ſtanding; but that all the remarkable Acts of ſo many millions of Ages ſhould be buried in Eternal Oblivion, and not the leaſt memoirs in Hiſtory concerning them? What unhappy Men were thoſe Eternal Inhabitants, to have all their actions forgot, whilſt Hiſtory is crowed up with ſo many minute inconſiderable Actions, which have been done in a few Ages laſt paſt? How ſhould it come to paſs, that only in ſo many Myriads of Ages, *Greece* it ſelf ſhould have afforded us nothing of Hiſtory but a little Poetick Banter, 'till the time of *Herodotus* and *Thucydides?* That *Egypt*, the School of *Greece*, not long before knew nothing, but a ſilly Hyperbolical Chronology, and ſome Myſtical Hieroglyphicks; This is ſo ſtrangely inconſiſtent with your pretended Eternity of the World, that it affords moſt evident marks of the lateneſs of it.

Phil. Your Argument from the late Invention of vulgar Arts is not ſo concluſive as you would make it: For

thoſe Arts which are ſuppoſed to be invented in theſe laſt times, were in all probability only revived after a long time of diſuſe, or they might have ſeveral times been loſt, and as many times re-invented. Juſt as Painting in Glaſs has been loſt for an Age or two, and now is by ſome Artificers, as is reported, regained in its ancient perfection. So we have loſt the Art of making Napkins which would burn off their Soil in the Fire inſtead of waſhing, made of the famous *Asbeſtos*, mentioned by *Pliny. Lib.* 19. *Cap.* 1. We know nothing of the Art of making Glaſs malleable, which was invented in *Tiberius* his time, mentioned by the ſame Author, *Lib.* 36. *Cap.* 26. Therefore when they tell us of the Inventions of *Cadmus*, and *Ceres*, and *Dædalus*, we muſt eſteem them only, as the Retrievers of ſome former, although long diſuſed Invention. As for your Hiſtory-Argument, it is true *Lucretius* has beſtowed ſome handſome Verſes upon it;

Præterea ſi nulla fuit genitalis origo
Terrarum & Cœli, ſemperq; æterna fuere;
Cur ſupra bellum Thebanum *& funera* Trojæ
Non alias alij quoq; res cecinere Poetæ? &c.

If

If of the World there's no Original,
And if there always was this ſpacious All;
How ſhould we never bear a Poet's Lyre
Beyond the War of Thebes *and* Trojan *Fire?*
What has of ſuch renowned Acts became
Ne'er to be enter'd in the Books of Fame?

But then this is a better Argument for a Poet than a Controvertiſt. Becauſe we know well enough the reaſon, why Hiſtory deſcribes but a few of thoſe innumerable Ages to us; which is, becauſe the uſe of Letters is but a late Invention, and therefore it is no wonder, that Men ſhould not write Hiſtories when they could not write at all. Had but the Inhabitants of the World, in thoſe laſt Ages, been ſo happy as to have found out writing before, the World would have been fill'd with Hiſtory and Chronology; we ſhould have had *Æra's* upon *Æra's* for thouſands of years, even beyond your *Julian* period; nay your whole Epoche *ab An. Creationis*, would not have taken up ſo great a part of that long account, as that *from the late great Froſt* does in the Almanack Chronology.

Cred. I will agree with you, Sir, that ſeveral Arts in the World have been loſt, and others after a time again revived,

No conſiderable Arts loſt and revived again.

vived, but then theſe have been ſuch Arts as have been more curious than uſeful, and have rather been Ornamental, than Beneficial to Mankind; and there has been ſome good reaſon to be given of their diſuſe, either by their growing out of faſhion, or by ſome more eaſy and commodious Invention. Thus the Art of Glaſs-painting was loſt, about the time of the Reformation, when the Images of Saints were not ſo highly eſteemed, and Churches began to be more gravely adorned. Thus the uſe of Archers in an Army has been laid aſide, ſince the Invention of Pikes and Guns. But who can imagine, that the Art of the Smith and the Carpenter ſhould ever be forgot after the firſt Invention; unleſs we could ſuppoſe that Houſes and all ſorts of Utenſils and Conveniences ſhould grow out of faſhion, and it ſhould be the mode for Men to live like Colts and Wild Aſſes. Unleſs Men could be ſuppoſed, to forget the uſe of Eating and Drinking, I am confident they could never forget the Art of Ploughing and Sowing, and Preſſing the Grape.

But as for what you ſay, that the late Invention

Invention of Letters was the occaſion of the ſhortneſs of Hiſtory, and the little account we have of your ſuppoſed Infinite Time, I deſire you would be pleaſed to take this Anſwer. I look upon the Invention of Writing, or Letters, to be one of the moſt happy and noble Inventions which ever the World was bleſſed with; and the Perſon, who ever he were, that firſt lighted upon this admirable Art, I look upon, to have been a Man of a peculiar Genius and Wit, and to have made more Obſervation than all that had gone before him in ſome Ages. But then I look upon it next to impoſſible, that Mankind ſhould have continued from all Eternity without the Invention of Writing, be it never ſo happy, or if you pleaſe ſo fortuitous an Invention: For if the World be Eternal, all things muſt be as they are now, I mean Mankind muſt have been as ſagacious an Animal as it is now, and as capable of finding out and improving Inventions; and if ſo, there being in an Eternity of time all manner of poſſible combinations of matter, and caſual hit of Accidents which are the ground of all Inventions, no Art could poſſibly be uninvented in

Mankind could not, as the Theiſts pretend, have been without Writing from all Eternity.

all that time. So that if the Art of Writing were never ſo caſual an Invention, there muſt millions of millions of hints be given for it, in all that time; but to ſay Mankind, all that while, never took notice of them, is to make them, inſtead of the moſt ſagacions, to be the moſt ſtupid Animals in the World. Which you will better aſſent to, when you conſider that the Invention of Letters is not ſo much a fortuitous hit, as a Natural Deduction of good Reaſoning. And, if you pleaſe, I will enlarge upon this ſomething more than ordinary; becauſe I find, your Theiſts uſe to be mighty triumphant upon this Argument.

The progreſs in the Art of Writing, and the no Extraordinary Difficulty in its Invention.

I take Writing only to be a ſpecies of Painting or Imagery; and the *Greeks* very well expreſs them both by the word γραφή. For as Painting or Imagery is a Repreſentation of *Shapes* and *Actions*, ſo Writing is a Repreſentation of *Words*. Now theſe things are all that are naturally to be repreſented of Mankind, by outward Delineations, and the latter ſtill is more difficult than the former. The firſt Eſſay of Imagery was in all probability the ſimple ſhapes of Men, Beaſts, Flowers, *&c.* by a rude

rude and imperfect Delineation, or Sculpture, either in a Plane, which the Greeks call Sciography, or a ſolid which we generally call Carving. The next Progreſs was to repreſent the Actions of the Body, as a Man running, Striking, Walking, Kneeling, and of this, among the Greeks, *Dædalus* is reported to be the Author; for before him Statues were made with Hands falling down by the ſides, with Eyes ſhut, with Legs and Feet joyned in the nature of Pillars rather than Statues. Hence came the *Æra ſpirantia*, and the *Animare figuras*, &c. in the Poets Deſcriptions of *Dædalus*. The next and moſt ſublime Progreſs in the *Graphical* Art was to repreſent Words, which we call *Writing*. And this ſort of repreſentation was much more difficult than the reſt. For this was a Repreſentation of an Image, or the Picture of another Repreſentative; for as Letters are the Repreſentation of Words, ſo Words are the Repreſentation of Thoughts; and therefore it was a matter of greater difficulty, and required more niceneſs and exactneſs to carry on the Imagery upon the Reflection. But this was not all, Shapes

and Actions were to be ſeen by the Eye, and therefore their Images being painted were eaſily diſcerned by the ſame faculty. But words were things to be heard and not to be ſeen, and therefore it was far more difficult to *paint* them. They therefore, that made the firſt Eſſay to *paint* or *write* words, muſt needs find it a very diſcouraging Task, to find figures or marks for ſo many thouſand words in a Language; that would be too hard for Invention, and too troubleſome for Memory. The Ingenious therefore firſt found out the Heroglyphical way of writing, which did repreſent whole ſentences, as a Crowned Lion did repreſent a Bold, ſtrong Victorious King, a Fox a Cunning one; an Aſs did denote ſervitude, and a Sheep folly. To theſe when there were added ſome few notes for common terms of acting, ſuch as giving, taking, buying, ſelling, *&c.* and this was the ſum and *acme* of the Hieraglyphical way of writing. Now this was a way of writing very troubleſome and uncertain; for the figures and marks muſt needs be very numerous, and yet not repreſent one quarter of the words in a Language,

and

and therefore conſequently very difficult to be unlocked. The only way therefore to get rid of this trouble, was to invent a few marks which might repreſent all manner of words. And this was not very difficult to be attempted by thoſe, who had made any Obſervation upon the nature of words. For ſuch could eaſily determine, that although words were never ſo numerous, yet the Elementary parts which did compoſe them were but few. They might ſoon perceive that all words were but four or five ſounds diverſly modulated by the Organs of the Mouth and Throat. The five Vowels are far eaſier to be diſtinguiſhed than the notes in Muſick; and the Conſonants are not much more difficult. In the word *A-mo*, any one way perceive the firſt Syllable is only a clear plain ſound of the Breath through the Mouth; and *mo* is only a hollow ſound modulated by the Lips. *Amor* is a ſound made by the ſame Organs, with a regurgitation of the laſt Vocal ſound to the Throat. From hence an ingenious perſon may obſerve, that by the modulation of theſe ſounds fourteen or fifteen ways, by the repeating or tranſpoſing them all man-

manner of words are made. And then he may very well conclude (when he has ſufficiently diſtinguiſhed theſe ſounds and modulations) that by applying particular Marks or [Letters] to each of theſe, he may repreſent all manner of words, or write what he will with thoſe few Characters. And I doubt not but this, or ſomething very like, was the reaſoning of that admirable Perſon who firſt thought upon this noble Art. Indeed it is far eaſier to run along with this thread of Thought after the Invention than before; but to ſay that amongſt ſo many Millions of Ingenious Men in millions of Ages, no one ſhould ever have reaſoned after this manner, or have proſecuted this hint ſucceſsfully, is a thing ſo very incredible, that we Chriſtians have not Faith to believe. And this is all I have to ſay to you about the Eternity of the World; ſo that now I am ready for your other exceptions, if you have no more to reply upon this Head.

Phil. I think we have bandied this ſubject about long enough, and I thank you kindly for your Arguments, which as you have urged them have had that force

force upon me as to make me abandon my former Opinion of the World's Eternity, which indeed I never before thought ſo abſurd as you have made it. But ſtill, my dear Friend, I have ſome dregs of a Doubt behind, whether it may not be many thouſand of years, or perhaps Ages, older than you look upon it to be, if you go upon the Moſaical account. For if we look into the ancient computations of other Nations beſides the Jews, we ſhall find prodigious accounts of Time. For *Scaliger* (in his Book *de Emendat. Temp.*) ſays, that then (*A. D.* 1594.) the *Chineſes* reckoned the World to have been eight hundred eightſcore thouſand and ſeventy three years old, and the * *Bramins* of *Gauzrat* ſaid, that in the years 1639. there had paſſed 326669 Ages. To this if we add the exceſſive computations of the *Egyptians* and *Chaldæans*, and the Inſcriptions of Ancient Marbles in ſome ancient Language which is now forgot, we cannot in any probability allot the World ſo late an Original as the Moſaical account does.

O. R. P. 226.

* *Il.* 182.

Cred. The Argument I urged before from the Increaſe of Mankind is good againſt theſe exceſſive Computations, as

Exceſſive Computations no Argument of the Eternity of the World.

as it is againſt the Eternity of the World; for granting the World ſo old as is here pretended, it would have been over-peopled long before now, as much as it would have been in an Eternity. So that if you allow the Cogency of the Argument in one caſe, you muſt likewiſe in the other. But beſides, the pure aſſertions of Nations as to their Antiquity, without good Hiſtory to ſupport them, have always been very little regarded; becauſe it has been a conſtant Vanity in all Nations, to appear as old as they could. Hence the Inhabitants of every Country endeavoured what they were able, to be eſteemed Αὐτόχθονες and *Indigenæ*, born out of their own ground, or perpetual Inhabitants of it. And with how great a Zeal Nations have carried this concern, we may make an Eſtimate of, by that pleaſant contention of the *Scythians* and *Ægyptians* in the ſecond Book of *Juſtin*. As for the *Ægyptians*, *Diodorus Siculus* who lived among them, interprets their vaſt accounts of time by Months or Lunary years; and ſo may the other be eſteemed if there be any truth in them at all. As for your old Inſcriptions, ſuch as that which they tell

tell us is to be ſeen at *Caxumo* in *Æthiopia*; that is eaſily to be accounted for, by the great alteration of Kingdoms and Languages. For if the *Romans* after a few hundred years could hardly read or underſtand their old Laws, what more can we expect from a few Barbarous *Africans*, ſhut up from the reſt of the World?

Of the Moſaick Account of the Creation.

Phil. Well, Sir, I ſhall trouble you no more upon this Head, which has already taken up too great a part of our Diſcourſe. But I would fain ſee how you will get over our Objections againſt the *Moſaick* Hiſtory of the Creation, which your Bibles begin with. For it ſeems to me to be ſuch a Fardel of Unphiloſophical contradictious talk, as is fit only for the Chimney Corner, inſtead of Witches and Apparitions. One would expect that when an inſpired Prophet ſhould go about to give an account of the Origin of things, he ſhould do it in a noble Philoſophick manner, as *Virgil* tells us of old *Silenus*.

——*Uti per inane coacta*
Semina terrarum, animæq; mariſq; fuiſſent
Et liquidi ſimul ignis: ut his exordia primis
Omnia, & ipſe tener mundi concreverit orbis, &c. Ecl. 6.

——Shews how the Earth
By Atoms meeting in the Void had Birth:
What form'd the Soul, and what the Ocean made,
And how the liquid Flames a Being had:
From whence all theſe their native Forms had bore;
And how the tender Globe was crufted o'er.

But inſtead of this he only Magiſterially tells us things were ſo, which any thinking Man, that does not ſuffer every thing to paſs upon him, is aſſured of the contrary of. For though your Arguments have convinced me of a temporary production of the World, and that God ſome time or other, perhaps not many thouſand years ago, did make it; yet I can never believe it was made in that ſort he would have it. For he makes the whole Univerſe as well as this World, or Earth of ours, to be made at the ſame time; as if thoſe prodigious Bodies of the Stars, and all the innumerable furniture of thoſe infinite ſpaces, were made only to ſpangle round this little ſpeck of ours. He begins with a *in the beginning God created the Heaven and the Earth*;

as

as if the Heaven bore any proportion to this little poor Earthy Atom. And again *God made two great Lights*, &c. *he made the Stars alſo*; bringing in thoſe innumerable prodigious Bodies, with a poor *alſo*, which are millions of times bigger than all the reſt of the Creation. No, Sir, I have much more auguſt conceptions of the Deity than to think he made ſuch numerous and glorious Productions to dance attendance to ſuch a puny point. For I look upon God to be a Being of infinite Power and Goodneſs (eſpecially) as well as Duration; and therefore I cannot ſuppoſe he ſhould lie ſnug within his own happineſs from all Eternity, and never diſplay a vein of his good nature and communicative kindneſs till within a few thouſand years laſt paſt. That Men ſhould have ſuch abject and narrow-ſpirited thoughts of ſo diffuſive a goodneſs, raiſes in me ſuch a tranſport of Paſſion or Zeal, or what you pleaſe to call it; that the names of Atheiſtical, Heretical, Papiſtical, and a hundred others, which your Folks are ſcar'd at, don't ſeem to me half ſo impious and reflecting upon the Deity as this one Heterodoxy.

Cred.

Answer to the Argument from the late Communication of the Divine Goodness.

Cred. I am glad to find you have this concern for God-Almighty's honour, as to appear thus Zealous for it. But you ſhould not be too outragious at the Sacred Prophet, for a matter it is hard to prove him guilty of. For I look upon this his Hiſtory of the Creation, to be the moſt noble piece of Philoſophy, which ever the World was acquainted with, and whenever there appear any blemiſhes in it, it is only the ſully it has contracted from bad Interpreters. I confeſs the generality of Divines, both Ancient and Modern, have thought the whole Univerſe was created in the Hexaemeron; becauſe God is ſaid to have then created *the Heaven and the Earth*, and becauſe the Stars are mentioned in the fourth days work. This Opinion has given indeed mighty advantage to Atheiſtical Men, eſpecially thoſe who had any taſt of Philoſophy, and had conſidered what a little pittance of the Univerſe this Earth of ours was, for the ſake of which all things ſeem'd, by this account, to be framed at the ſame time; nay this point is ſuppoſed, to have buſied the Deity, more than all the reſt. Now I ſhall take off the force of this prejudice

prejudice when I ſhall have proved, that *Moſes* does not aſſert the Stars to be any part of the Adamical Creation; but that in all probability that Creation was not extended beyond the Sun and the Planets. As for the firſt Verſe in *Geneſis*, where God is ſaid to have created *the Heaven and the Earth*; it is plain that frequently in Scripture Language the word Heaven does not ſignify more than the Regions of the Air, as when in the 20. *v.* of this Chapter, the Fowls are ſaid to *fly in the Firmament of Heaven.* The Windows of Heaven, Gen. 7. 11. *The Bottles of Heaven*, Job 38. 37. (*i. e.*) the *Clouds*; The *hoary froſt of Heaven*, Job 38. 29. and in a hundred other places; where *Heaven* can be extended no further than the Air. So that when God is ſaid here to create the Heaven and the Earth, we cannot from hence conclude, that he then created every thing in the vaſt extramundane ſpaces; though the vulgar do ſometimes call all this, by the name of Heaven. But this is not the knot of the Difficulty, the greateſt ſtreſs of the Objection lies upon the 16 *Verſe*, where, among other parts of the Creation, God is poſitively ſaid to have

The fixed Stars probably no part of the Moſaick Creation.

made the Stars. *And God made two great Lights the greater Light to rule the Day, and the leſſer Light to rule the Night:* Gen. 3. 16. *he made the Stars alſo*, Gen. 3. 16. But the Text does not neceſſarily denote ſo much. Our Engliſh Tranſlation interpolates the words [he made] which are not in the original; for the ſimple Tranſlation of the Hebrew is only this. *And God made two great Lights, the greater Light to rule the Day, and the leſſer Light to rule the Night, and the Stars.* So that here the word *Stars* ſeems to come in ſo very abruptly, and by the bye, that one would be apt to think, that it was clapt in by ſomebody elſe, after *Moſes* his time, who had a mind to be mending his Hypotheſis; or elſe was added as a marginal note by ſome Rabbi, and ſo at length crept into the Text, as Father *Simon* has proved ſeveral others have done. And there might be the more countenance for this, when the Jews found themſelves, to have been ſo horribly plagued, for worſhipping the Hoſt of Heaven for Gods, when they were Creatures, tho' at the ſame time they could not find any account of their Creation among the other parts of the Univerſe. This might be to afford

explained

afford a Covert to ſuch Idolaters, who might from hence infer the Stars to be uncreated Beings, which was fairly taken way, by adding ſuch a Gloſs in the Margin, or by taking it from thence into the Text, where the Tranſcriber could not think it reaſonable it ſhould be omitted. Now this is no very improbable account, to any one who conſiders, how much by head and ſhoulders *and the Stars* comes in; if we take the common Interpretation of the words. But I think we may give a better Interpretation of them, and that is this. The words *and the Stars* are not to be referred to the word *made* in the beginning of the Verſe, but to the word *Rule* which immediately goes before, and are to be coupled not with the Sun and Moon, but the night. *The leſſer Light to rule the Night and the Stars.* Whereby is denoted the peculiar uſefulneſs and predominancy of the Moon, above all other Stars and Planets, in this Earth of ours. For this ſhines out when they do but twinkle, and affords a mighty influence in the production and growth of all Vegetables. So that upon this account, ſhe may very well be called the Ruler of

the Night, and as it were *Prince* among the Stars. For as it appears to us, it is a glorious Planet and a Princely Light; and it is no absurdity in the
O. R. divine Legislator (as some will have it) in the literal sense to call it a *Great Light*. For the Admired *Plato* himself goes a pitch or two higher, and calls these two Luminaries μεγάλοι Θεοὶ, *The Great Gods, the Sun and the Moon*, Plat. Leg. Dial. 7. Now this notion of the words seems more rational, because the Moon's being Prince or Ruler among the Stars, or Governess of the night is the common language of all people, and what every old Author almost is full of. *Tully* says, she was called *Diana*, because she made a Day of the Night, whilst all the other Stars did not make a Twilight, *Cic. de nat. Deorum. Lib.* 2. *Æschylus* calls her πρέσβυγον ἀςρῶν, The Ancient, the Governess, or Mother of the Stars. *Æsc.* ἑπτὰ. *Apollinaris* upon the Psalms calls her, νυχίων βασίλεια ἀτάρπων, The Queen of the nightly Paths. And *Synesius* in his Hymns stiles her Ποιμλὼ νυχίων θεῶν, The *Princess* of the Nocturnal Gods. Which is agreeable to *Horace* his

his *Lucidum cœli decus*----

Syderum regina bicornis audi
Roma puellas. Hor. Ep. 18.

Virgil calls her likewiſe *Aſtrorum Decus*, *The Ornament of the Stars.* Virg. Æn. 6. *Seneca* in his *Hippolytus* terms her

---*obſcuri Dea clara mundi*, *The bright Goddeſs of the obſcure World*; and preſently after, *Clarumq; Cœli ſydus & noctis Decus*, *The bright Star of Heaven, and the Grace of the night.* *Statius* terms her,

----*arcanæ moderatrix Cynthia noctis.*

---*The Moon the Governeſs of ſilent Night.* Theb. Lib. 10.

So *Manilius Aſtr. Lib.* 2.

————*Phœben imitantem lumina Fratris,*
Semper, & in proprio regnantem tempore noctis.

————*Phœbe* that imitates her Brothers light,
And reigns with her own Scepter of the Night.

Now if we lay all this together, we can hardly ſuppoſe any other ſenſe of the Words, than that God made this leſſer Light, the Moon, to be to us the Governeſs of the night, and the Chief or Principal of the Stars. So that, Sir, now you ſee, here is no complaint to be made of the narrow ſpirited doctrine of us Friends to *Moſes*, and the Deity's

chewing the Cud upon his own happineſs from all Eternity, as a Friend of yours unmannerly expreſſes it. You ſee now you are not ſtinted for Worlds, for the communication of the Divine Goodneſs; ſo that you may make half a dozen out of every fixed Star if you think fit.

Phil. I thank you kindly for your offer, but I never deſign to ſet up for a World-maker, for it is a very difficult Trade; and I am ſorry there are ſo many Pretenders to it. But by the way I am afraid that this little piece of Criticiſm of yours will not hold Water. I do not pretend to be any great Critick in the Hebrew Tongue, but I think I am one good enough to underſtand that Text you have mentioned. The words you have deſcanted upon are *Veeth hacocavim.* Now I ſuppoſe any one that underſtands Hebrew, knows that the particle *Eth* is a ſign of the Accuſative Caſe, and therefor *Eth-hacocavim* muſt follow the Verb *jangaſh*, *made*, which goes before, and not have any Relation to *lemem ſheleth*, which is a ſubſtantive and ſignifies *to the dominion*, Now the conſtruction is very natural *lemem ſheleth halailah*;

halailah; *for the dominion of the night*; but the particle *Eth* makes the word *Hacocavim* quite of another caſe, ſo that it muſt be referred to another part of the ſentence; which can be no other than the verb [made]; therefore the Stars are here ſaid to be *made* and not to be *governed*, as you would have them.

Cred. Well, Sir, I ſee you have raiſed the only Objection which I was aware of. And I will endeavour to ward off the blow as well as I can. It is very true that the particule את doth moſt commonly ſignify the *perſon ſuffering*, or is a ſign of the Accuſative Caſe, but not always, for it is very often uſed otherways. Sometimes the word *Eth* is perfectly redundant and ſignifies juſt nothing: As, Jer. 2. 37. *you ſhall go* (meeth-ze) *from hence*, which is the ſame as *mizze*. Sometimes it is joined with the Nominative Caſe, as *Jer.* 38. 4. *Let* (eth-haiſh) *that man die*. Sometimes it has the ſignification of the Prepoſition *To*. As *Job* 26. 4. Eth-mi, *To whom haſt thou uttered words?* Sometimes it ſignifies *From*, as *Gen.* 44. 4. *They were gone* (eth-hangir) *out of* (or from) *the City*. Often-times is ſignifies

Objection againſt this Interpretation anſwered.

fies *with*, as 2 *Sam.* 15. 11. Eth-Abſalom, *With Abſalom there went two hundred men.* So *Iſ.* 7. 17. *With the King of Aſſyria.* And Iſ. 23. 17. *Shall commit fornication* [eth] *with all the Kingdoms of the World.* And in this laſt ſenſe I take the Particle to be uſed, in the Text. *For the government of the night* [veeth-hacocavim] *together with the Stars*; or *and the Stars.* Which anſwers exactly to the like Conſtruction, Neh. 9. 33. *We have done wickedly* (veeth-malachenu) *together with our Kings*, or, *We and our Kings have done wickedly.* This ſeems to me to be an Interpretation natural enough, and I doubt not but ancient Interpreters would have made uſe of it, had they been acquainted with thoſe improvements which have been made by modern Philoſophy.

Phil. I find, *Credentius*, you entertain ſome *noſtrums* in Divinity, as well as I do. Well! I would not be in your Coat for a good deal, if you ſhould vent theſe notions to the World. And yet I could not chooſe but laugh, to ſee what a pack of Syſtematical Divines you would have about your Ears. They would worry you into as Arrant

an Atheiſt, as they do me. The Stars no part of the Moſaick Creation! Bleſs us! here is Divinity enough to raiſe up the Ghoſts of old *Zanchy*, and *John Calvin*. 'Tis well, *Credentius*, you live in a Philoſophick Age, and a time of Free-Thinking, or elſe we ſhould ſee you in as ſorrowful a pickle, as the poor Biſhop that was a Martyr for aſſerting the *Antipodes*.

Cred. Pray, Sir, leave off your Banter, we may be pleaſant upon a more proper Subject. I do aſſure you, Sir, I abhor advancing any notion, which ſhould do the leaſt diſſervice to Religion, or which ſhould turn to the leaſt diminution of God's Glory; but I think this interpretation does neither, but rather the contrary: if it does not pleaſe others I cannot help it, and if they will give me better information, I am ready with all humbleneſs and ſubmiſſion to receive it.

This Interpretation not prejudicial to Religion.

Phil. The next thing which diſlikes me in the Moſaical account, is this. That he makes Light before the Sun, which is a monſtrous abſurdity: For the firſt thing which he makes the Deity do, is to give out his *Fiat* for Light; upon this notable contrivance

* I'll

* *O. R.* p. 68. * I'll warrant you, for fear God ſhould be thought to work great part of the Week in the dark. But how unintelligible a thing is this Light without a Sun. We may as well talk of Colours without Light, of Shadow without a Body, of an Accident without a Subject, of an Effect without a Cauſe, as to make Light in the World without a Sun. But to what manner of purpoſe ſhould it be? Certainly God knew how to work without a Candle, and there was nothing elſe made (according to this account) to ſee by it. Pray, Sir, unriddle this for me; for I aſſure you this is one of the greateſt prejudices I have againſt the Moſaick account.

Light before the Sun is the Clearing up of the Chaos.

Cred. Indeed this difficulty has horribly puzled Interpreters. The Rabbins who are uſed to be very fruitful for Invention, tell us the Sun was created the firſt day, when the Light is ſaid to be Created, but is mentioned by way of repetition in the fourth Day. Others will have this Light to be a Lucid Cloud, like that which went before the Children of *Iſrael* in the Wilderneſs, and moved round the World like the Sun, till that was created. But our Prophet need not be holp off with ſuch

ſilly

ſilly ſhifts as theſe: You know that *Darkneſs* has been in all Ages the chief Idea Men have had of a *Chaos*. Hence *Nox*, and *Erebus*, and *Tartarus* have been the principal part of the Deſcription of it in the Poets and Philoſophers. Therefore it ſhould ſeem very agreeable to the Reaſon of Mankind, that the firſt remove from the *Chaos* ſhould be a tendency to *Light*. Either all Mankind have been out in their notion of a *Chaos*, or the Moſaick Hypotheſis is very well contrived, to be ſo conformable to it. But by Light, as it was produced the firſt day, muſt not be underſtood the darting of Rays from a luminous Body, or the trepidation of the Intermediate Corpuſcles between that and the Eye, which is the actual Light we enjoy now: But only the forming and adapting ſuch tenuious parts in ſuch a figure and manner, as when ſuch a Luminous Body ſhould be afterwards created they ſhould convey Light to us, or raiſe that agreeable ſenſation in us. Which I will the better explain to you by this Scheme, which I deſire your favour to look upon. It is my Opinion that upon the firſt formation, the

the whole ſpace of the *Magnus Orbis*, which is all that ſpace which is comprehended within the circle which *Saturn* deſcribes about the Sun, was the Bounds of the Chaos. For the other Planets, *Jupiter*, *Mars*, &c. which are contained within this Circle, bear ſo many ſimilitudes and relations one to the other and to our Earth, have the ſame common Luminary, the ſame Center, alike form and gravity, with many other Affections, which may be demonſtrated of them, that to any reaſonable Man they ſeem to be the production of one Creation. If the Sun was not created till your Creation, as *Moſes* ſays poſitively it was not, we cannot imagine that all the other Planets, till that was created, went rowling all in the dark round an imaginary point, to no purpoſe. We muſt therefore aſſign them all one common time of Creation, which muſt be the Moſaical. The Chaos therefore muſt be of equal extent to the Creation, that is to take up all the Room within the aforeſaid Circle. Now it ſeems moſt agreeable to Scripture, that this Chaolick matter was then firſt created out of nothing by God,

THIS CHART

FIRST CHAR

AT THE END

ART WILL BE THE

HART APPEARING

END OF THIS FILM.

UMI

God, *Heb.* 11. 3. compared with 2 *Mac.* 7. 28. That Original Creation therefore is repreſented in the Figure I. Wherein is comprehended all the Matter in this ſolar World unformed and indigeſted, without Light or Motion. Either the matter was not broke and attenuated, into thoſe fine Corpuſcles, which compoſe Light, or elſe they lay irretited and entangled with the parts of diſſimilar groſs Subſtances mixed with them; ſo as to make the whole Expanſion reſemble a Great Dark Muddy Globe. So that by its opakeneſs it hindred the Light of the Stars, or any Luminous Body, from paſſing through it. In this Condition, I ſuppoſe, the Chaos to have ſtood, when the *Fiat* for Light was given. And then when the Divine Spirit, or the Wind of God made its *Incubation*, or motion upon the Abyſs, all the confuſed ſtagnating principles of matter began to range into order and form; the dull, heavy terreous parts, which over-clouded the *Expanſum*, had their ſummons to retire to their reſpective Centres; and they preſently obeyed the Almighty Orders, and part thereof ſubſide to the Center of the *Earth*, ſome

ſome to *Jupiter*, ſome to *Saturn*, and others to *Venus*, &c. till the Globes of thoſe reſpective Planets were compleated; and till the whole *Expanſum* was cleared of theſe groſs and opake parts of matter, and of a muddy dark Chaos, became a Tenuious, Pellucid Globe. This was the firſt Days Work, and the Effect of that Divine Effate, *Let there be Light. Vid.* Fig. II.

Phil. Ay, this is Divinity which agrees with my Tooth. Do but go on at this rate, and I, like King *Agrippa*, ſhall be half a Chriſtian at firſt daſh. I wiſh you could help out *Moſes* at other ſtraits, as well as you have done here. But what ſay you to his Waters above the Firmament? Is not this a pretty imaginary *Utopian* Ocean? There is as much of the Philoſophy of a Countryman in this as you would expect to ſee. Poor Prophet! he underſtood nothing of the elevation of vapours from the Sea, and the Condenſation of them into Rains; but very artificially makes a Repoſitory-Pond for them, (like the New-River Water) in the Heavens, from whence the diverſe Inhabitants of the World may be ſupplied with Rain, according as God pleaſes.

O. K.

pleaſes. Doth this look like Inſpiration, or indeed like common ſenſe. And yet we find a whole day attributed, to this Imaginary work. Indeed it ſometimes makes me laugh to think, how the poor Interpreters ſweat, under this Difficulty. Some place theſe ſuper-celeſtial Waters only in the Clouds, but then they know not how to get them thither; for as yet there was no Sun to exhale them. Others carry them as high as the Celeſtial Orbs, and make uſe of them there, for refrigerating the heat of the Sun, and Moon; for fear they ſhould melt the ſolid Orbs. Thus *Theodoret* and *Procopius*, two very learned Men. *Bede* will have them there, to keep the heat of the Sun from being too intenſe, and ſcorching us too much. But *Cornelius à Lapide*, has found out a moſt admirable uſe for them, which is this; to make Canals and Waterworks, for the Bleſſed in the *Empyrean* Heaven. *Ut aquis hiſce Chryſtallinis & variegatis oculos eorum paſcat; aquæ enim omnis formæ, decoris, coloris & ornatus ſunt capaciſſimæ, ut pŭtet in Iride.* And for this he quotes the Revelations, *ſhall lead them unto living fountains of Water*, Rev. 7. 17. *And he*

ſhew'd

ſhew'd me a pure River of Water of life, clear as Chryſtal, Rev. 22. 1. Have not theſe Men, think you, pleaſant work of it, to be making ſuch ropes of ſand, and to go about to interpret that, which can have no tolerable ſenſe put upon it?

Cred. Your prejudices tranſport you too far, *Philologus*; and Gentlemen of your perſuaſion are too haſty, when they go about to diſpute that out of the World which they cannot aſſign the uſe of. There are a many Plants and Druggs in the World, which we do not know the uſe of, and yet it would be a madneſs to deny their Exiſtence. If by Gods word we are aſſured, there are ſuch Celeſtial Waters, it is to no purpoſe to diſpute the uſe of them; for tho' we do not know it, God may. But perhaps there may be another ſenſe of the words, than what is uſually apprehended. *And God made the Firmament, and divided the Waters, which were under the Firmament from the Waters which were above the Firmament.* v. 7. Now by the Firmament is generally, and I think very well underſtood, the Atmoſphere of the Earth, or the Regions of the Air. All the difficulty

Waters above the Firmament the Waters of the Planets.

ficulty is, to find out what theſe Cœleſtial Water or Waters above the Air be. Now there is no need to ſeek out Pools in the *Empyreum*; if we can find Waters nigher home. Then, tell me, Sir, why may not the Waters which belong to each Planet be theſe Waters above the Firmament? That the Moon has Waters analogous to our Seas is demonſtrable from the diverſe Reflexion of Light from her different parts, nay from the very ſhape of Seas and Iſlands we obſerve in her: and that the other Planets have the ſame, is highly probable from their ſimilitude to one another. Now I ſuppoſe, that before the Work of the ſecond Day, all this Planetary Water lay undiſtinguiſhably diſperſed throughout the *Expanſum*, and together with the *Æther*, made up that Pellucid Globe; which was left by the feceſſion of the opake and terreous parts, that ſubſided to the ſeven reſpective Centres and formed the Bodies of the Planets. The work therefore of the ſecond Day was, to make a Diviſion of theſe Waters, to diſtribute them in proper proportions to the ſeveral Planets: and in obedience to God's command, all the Aqueous

parts of the Great Pellucid ſubſided towards the Centres of the Planets, and were circumfuſed about their Globes. Thus the *Expanſum* was cleared off a ſecond time by the ſubſidency of the Aqueous and uninflammable parts; and left the Pellucid to conſiſt of a ſtill finer and purer ſubſtance, as you ſee deſcribed in the Figure III. Now this ſubſidency of the Aqueous parts to the different Centres *Moſes* calls *dividing the Waters under the Firmament from the Waters which are above the Firmament.* The Waters under the Firmament are the Waters of the Earth, the Waters above the Firmament are thoſe of the Moon and other Planets, which ſince the ſecond days work are diſtinguiſhed, but lay confuſedly diſperſed in the *Expanſum* before.

Phil. I proteſt, Sir, I am very well pleaſed with this Explication of yours; this has engaged me to have a better Opinion of the Moſaick Hypotheſis, than ever I had in my Life; for it now ſeems to have ſomething of Reaſon and Philoſophy in it. But ſtill there ſeem to be ſome Difficulties in this third days Work. For it is not eaſy to conceive, how all the Channels of the Seas ſhould be

be hollowed out in one days time, or what ſhould be done with the Earth which was digged out of thoſe hollows. It ſhould ſeem to require more than one days time, for the Waters which covered the moſt inland Countries to run off from thence into thoſe Oceanal Channels. Pray, Sir, how do you get over theſe Difficulties? *O. R. F.*

Cred. This is, Sir, *in Scirpo nodum quærere*, to raiſe doubts where there is not the leaſt appearance of any: For what a mighty difficulty is it for God Almighty to hollow out the Channels of the Seas in one Day? If you and I were to get Workmen to do it in ſuch a time it would be a very difficult Enterprize. But for God-Almighty to do that in four and twenty Hours time, by an Almighty Power, which he might, if he had pleaſed, have done in an inſtant, is ſuch a wonder as no wiſe man ſhould be ſtartled at. You ſee here this little bit of Earth which I take out of this border, I can in a minutes time mould it into what form I will; I can make it round or oval, convex or hollow, or how I pleaſe; and may not we very well ſuppoſe, that God-Almighty might, in as little time, have *The Seas eaſily formed in one Day.*

formed Earth into what Figure he pleaſed. The Earth was then very flexible, its parts being not then ſetled into its preſent hardneſs, and therefore might eaſily be moulded into any Figure whatſoever. But to wonder how God could bring the Waters which covered the Inland Countries in one days time into the Channel of the Sea, is to me very ſtrange: For why ſhould God in his Creation be tied to the dull ſluggiſh motion of his Creatures, ſince Motion is demonſtrated to be infinitely faſt or ſlow, as God pleaſes? And why ſhould we oblige him in his works to any determinate degree of it? We ſee the Waters move juſt ſuch a pace now, and therefore God muſt neceſſarily forſooth wait their motions, and protract the time of his Creation becauſe of that. This I am ſure is ſomething of the Philoſophy of a *Country-man* as you call it: This is a true *Plebeian Hypotheſis*, and ſomething of Kin to that of *Horace*.

Ruſticus expectat dum labitur amnis; at ille
Labitur, & labetur in omne volubilis ævum.

Phil. Pray, Sir, have a care of inſulting; for you are not got ſo clear off from this days Work yet. I am afraid you

you will have a deadly rub in your way, when I ſhall ask you, if it be not a little inconſiſtent in the Moſaick Philoſophy, to make the Trees and Herbs before the Sun? Upon this Hypotheſis we may very well expect to find Orange Trees and Melons in *Greenland*, when all manner of Plants could grow where there never had been any Sun at all. Your Prophet had been a better Botaniſt, if he had but contriv'd to have poſt-poned his Herbage for one day at leaſt, for then the Sun might have brought them out thick and threefold; but for this cold, dark, watry ground to be ſo prodigiouſly prolifick, is ſo ſtrangely unnatural, that methinks you ſhould be aſhamed to think of it.

Trees and Plants might eaſily grow before the Sun was made.

Cred. I wonder, Sir, you ſhould expect, or talk of nature in the Creation; for God was then *producing* nature and not acting according to it. He was then forming thoſe Laws and Methods of Nature, but he could not be ſuppoſed to act by them, before he had formed them. But nevertheleſs, what unnaturalneſs I pray was there in creating Plants before the Sun? If they had been created ſome years before it, there would have been ſome-

thing in the Objection; but all this time was but one poor day. Now few Plants are ſo tender, but they will live as long a time as that, without either *Sun*, or *Water*, or *Earth*. But theſe, being formed in the Earth the third day, cannot be ſuppoſed to have died before the fourth, when the Sun began to ſhine upon them. But I cannot imagine what need there ſhould be of the Sun for the Creation of Plants. Indeed there is very great need of it in the natural production of them, to open the Fibres, to elevate the Juices, to unfold the Coats and Leaves of the Embryon Plant in the ſeed. But here were no precedent Coats and Leaves to be unfolded, for God then formed the Plants immediately out of the common Matter, ſo that the ſeed was the production of thoſe firſt Plants and not the Parent of them. *And God ſaid let the Earth bring forth Graſs and Herb, yielding ſeed after his kind, and the Tree yielding Fruit, whoſe ſeed was in it ſelf, after his kind*, Gen. 1. 12. But granting a vital warmth ſhould be requiſite, for the production of theſe primitive Plants; it could not be wanting in the new Earth: For the Terreous parts

of

of matter having been agitated in the Chaos, by ſuch a rapid motion, and having ſubſided to the Center from ſuch diſtant parts of the *Expanſum* with ſo great a Celerity, they muſt needs have contracted an extraordinary heat much more than is requiſite for the ordinary Production of Plants; nay, as we may probably conjecture, a Heat nigh to an Inflammation. Which perhaps might have been the Cauſe, why the Waters were circumfuſed firſt round the Globe, when God might as eaſily have made them at firſt to ſettle into their Channels; but only to temper the heat of the Agitated Particles. Now, Sir, if one was to meaſure the method of the Creation by the *Vertuoſo*'s Rules, methinks we ſhould never have any recourſe to the Sun for the Production of Plants; for he produces them at a ſlow tedious rate, the Herbs once in a year, and the Trees in a much longer time. But here was to be a Plantation of the whole World in half a days time, and therefore there was need of a more ſpeedy Production. Now the new Earth, warm yet by its late agitation, and impregnated with the moiſture of the circumfuſed Waters,

would make a kind of a warm Bed (to ſpeak in your way) for the haſty Production of Plants, and might raiſe up all the Herbage of the World as quick as *Jonah*'s Gourd, or a Chymical Sallad. So that I ſhould rather think, the Gentlemen of your way, inſtead of finding fault with *Moſes* for a *Plebeian* Philoſopher, ſhould admire him for an excellent *Vertuoſo*.

Phil. Now I have ſomething to ſay to the fourth days work, according to *Moſes* his Hypotheſis, the Deity muſt beſtir himſelf this day more than ordinary: For Sun, Moon, and Stars are a very conſiderable job of work for one day, eſpecially when the Furniture of our poor Earth took up ſo many. Indeed you have handſomely removed the difficulty of the fixed Stars, but then even each of thoſe ſix Planets which remain, would require as long a time for their Formation as this our
D. R. p. 72. Earth, becauſe they are of the ſame form, and as we have reaſon to believe their Equipage is not very unlike. Therefore I cannot be reconciled to your Prophet, for crowding the Formation of all theſe into one day. Beſides, I cannot ſee how the Relation of this days

days work agrees, with the Explication in your Scheme. For if the Planets were formed, by the firſt ſecretion of matter upon the firſt day, how can they be made the fourth? The *Expanſum* before this time ſeems to be drained of all matter but the Æther; and therefore I am at a loſs to find what the Sun could be made of. This does to me ſeem ſomething dark and myſterious, and requires a little of your Art, *Credentius*, to clear it up.

Cred. This Objection, Sir, is a little complicated, and therefore I ſhall anſwer to the parts of it diſtinctly.

1. Whereas you ſuppoſe that all the Planets were formed this fourth day, and had all thoſe Ornaments they are probably endowed with then beſtowed on them; this is more than can from Scripture be inferred. It is not improbable, that God Almighty wrought them all off one as ſoon as the other, and that they grew on to perfection by the ſame degrees; ſo that the work of each of them was going forwards, from the firſt to the ſixth day. For all theſe Planets are ſo mutually linked to one another, and are ſo much of the ſame piece that one cannot

How the Planets are ſaid to be made the fourth day.

cannot eaſily ſuppoſe the formation of either of them was diſtinct from that of another. Now though the bulk of theſe Planets were formed before this day, and in all probability ſome of their Ornamental Parts as perhaps their Seas and their Plants; yet they are ſaid to be *made* the fourth day, becauſe they are *made* the Moon and the Erratick *Stars* to us. They were before only Inviſible Globes, but by the Light of the Sun, which was this day Created, they became Conſpicuous and Reflected upon the Earth a bright ſhining Light, which they borrowed from thence. Thence they are very properly ſaid to be made, becauſe though their ſubſtance was before, yet they were not a Moon, or Stars. For the *formal reaſon* which does conſtitute a Moon is its reflexion of light in ſuch conſtant viciſſitudes, its different Phaſes, *&c.* which is the notion the generality of Mankind frames of the Moon, now this it had not till the *fourth* day, and therefore is very properly ſaid to be *made*. For *facere* in the Latin Tongue has its derivation from *novam faciem induere*; ſo that a thing is then ſaid to be made when it has another appear-

ance

ance than it had before. Neither is the original word, *gnaſah*, which is uſed here much different. For that ſignifies not only any new formation, but any new uſe or outward appearance of a thing. For ſometimes it ſignifies to ſacrifice, as the Latin Verb *facere*, ſo *Exod* 10. 25. that we may *make* or *ſacrifice unto the Lord our God*. So Pſal. 66. 15. *I will make to thee an Ox with Goats*. Which is a much bolder Metaphor, than that of *Virgil*, *Cum faciam vitulâ pro frugibus*. Now it is plain here, that the ſacrifice was made before, only the new offering it up, or dedicating it to a Religious uſe, is termed *making*. So Numbers the 9. 10. it is termed *making a Paſſover unto the Lord*, where only the Obſervation of a time already made is termed *making*. So 1 King. 12. 32. *Jeroboam* is ſaid to *make the high places*, and Chap. 25. 32. Ahab *made a Grove*. Now God-Almighty had made thoſe Hills and Groves before, only thoſe wicked Princes dedicated them to thoſe Idolatrous uſes. The Planets therefore, and eſpecially the Moon, are very properly ſaid to be made this fourth day; becauſe they made their firſt

appearance

appearance upon this day to the Earth, they had then their firſt *uſe* put upon them of being Luminaries to this World.

Why Moſes *relates the diſtinct formation of the Earth alone.*

2. Although each of theſe Planets might take up as much time in its formation as our Earth, yet *Moſes* is not to be blamed for not relating diſtinctly the formation of them. It is enough for his purpoſe to give an account exactly of the ſublunary Creation, and not to trouble the Peoples Heads with Aſtronomical niceties. His buſineſs was to give them an account of their Original from God, the better to keep them from Idolatry, and to relate to them the Creation of the World, ſo far as was agreeable to Truth and Conformable to their Capacities. To give them a falſe Syſtem of the Creation, ſuch as ſimple people are apt to fanſie; is to make God a Lyar, nay, to confirm with his Authority the Idle Dreams of Men. And to give them a full account of the true Syſtem, was to confound their Thoughts, and it may be to deſtory their Faith; to make them disbelieve thoſe plain notions, they did underſtand, for the ſake of thoſe others, they could

could have no apprehenſion of. To have given them a falſe Syſtem of the World to comply with their ſimple Capacities, would have been to have declared himſelf an Impoſtor, to all underſtanding men; and to have particularly unfolded all the *Phænomena* of the true one, would have been only to have appeared frantick, to ſuch an illiterate Generation. For it was *Moſes* his buſineſs, to eſtabliſh a True Religion agreeable to the Divine Will, and to conduct the *Iſraelites* into the Land of *Canaan*, where they might have a free exerciſe of it; but it was the leaſt of his deſign, to perplex them with Phyſiological notions; ſo that for him to have talked of Planetary Vortices, of the Centrality of the Sun and a World in the Moon, would have made the poor Jews have ſuſpected, the Land of Promiſe was but ſome ſuch kind of Philoſophical Romance. God-Almighty when he dictated this moſt admirable Hiſtory to his Prophet *Moſes*, foreſaw that this was to be the Ground-work of his future Revelations, that upon the belief of this Creation by God, the fall by *Adam*, and the Reparation made by Jeſus Chriſt all Mankind was to be ſaved;

ſaved; ſo that if he had deſcended to the particulars of Philoſophy, and ſided with any diſtinct Sect of it, he would have laid a very great ſtumbling block in the way of Salvation; if he had explained the particulars of the Creation in the *Ptolemaick* way, all the refractary *Copernicans* and *Tycho Braheans*, muſt have been damned; or if he had took part with *Copernicus*, all the old faſhioned Gentlemen, that are advocates for the round-about Stars and the Solid Orbs, would be in as evil a Condition. *Moſes* therefore, by God's direction, took the middle and the wiſeſt Courſe, to ſpeak exact Truth, but ſeaſonably and cautiouſly; neither to confound the Minds of the ignorant Jews, nor to expoſe himſelf to Philoſophizing Chriſtians. I doubt not, but *Moſes*, being educated in all the learning of the *Ægyptians*, was well verſed in the vulgar, or what is uſually called the *Ptolemaick* Hypotheſis; for that came into *Greece* from *Ægypt*; but that he ſhould not explain his Hiſtory of the Creation according to this Syſtem, and ſhew ſome particular marks of his notions lying this way, is a thing very unaccountable, and does ſeem to denote

note a particular providence of God, over-ruling this inſpired Perſon, in relating matters almoſt contrary to his own ſentiments, for reaſons beſt known to the Divine Wiſdom.

3. But laſtly, to make this agree with the Scheme I ſhew'd you, I think no very great labour is requiſite: For I ſuppoſed in the firſt days work, that the *Expanſum*, or the ſpace of the *Magnus Orbis*, was drained of all its Opake and Terreous matter; in the ſecond day it was fined again, by drawing off all its aqueous uninflammable matter; but beſides theſe, in all natural Bodies we find an unctuous inflammable ſubſtance, which did here remain ſtill diffuſed throughout the whole *Expanſum*; which upon the command of the Divine Word, ſubſided to the Central point of the whole *Magnus Orbis*; all which vaſt quantity of unctuous Matter, being compacted together into one Globe, broke out that day into the *Solar Flame*. Vid. Fig. V. *This relation agrees with the foreſaid Hypotheſis.*

And now the *Expanſum* was reduced to a pure liquid Æther, being utterly deveſted of all groſs and heterogeneous parts of Matter, and exquiſitely fitted for the Planets to ſwim about in; and not

not only ſo, but was perfectly cleared of all clogging, irretiting Particles, ſo that it could communicate a *tremor* throughout its whole Diameter with the greateſt velocity. It is probable, that before this third refining of the *Expanſum* and the draining it of the unctuous Matter, which made the ſolar Globe, the Æther was in ſome meaſure clogged with thoſe unctuous Particles, ſo that it could not ſo eaſily communicate a Light from a ſlender, or a remote Luminary, for want of a quick trepidation; which when they were removed to the Globe of the Sun, it could then do with very great readineſs. So that I very much queſtion, if upon the third day, an Eye had been placed in any part of the *Expanſum*, although it ſhould be out of the thick ſteams of the Planets, it could have ſeen the fixed Stars; becauſe the ſlender force of the Light of ſuch diſtant Bodies could hardly have made force enough, to communicate a trepidation through ſo much ſpace, where the matter did not ſeem enough fined for it: For to produce the communication of Light, matter muſt be framed to a peculiar contexture and admirable fineneſs

neſs, and ſet to a ſort of an *equilibrium*, ſo as to be moved by the leaſt touch; which it could not well be, before this third refining upon the fourth day. As ſoon as which was done, the light of the Stars appeared in all parts of the *Expanſum*, where-ever it was not over-powered by the vigorous Rays of the nigher Sun; ſo that hence-forward they conſtantly ſhone in their proper viciſſitudes, throughout all the Cones of the ſhadows of the ſeveral Planets. Therefore upon this account, in ſome ſenſe likewiſe, the fixed Stars might be ſaid to be made this day becauſe of their firſt appearance to the Earth, though they had their formation many Ages before. Although ſome perhaps will think the Metaphor is ſomething hard ſtrained this way, and therefore I apply it principally to the Moon, who received her firſt Phaſis from the Sun this day which may be very properly termed her formation, becauſe they are thoſe Phaſes which do denominate her a Moon in reſpect of us. It was this day that the Moon began her Nocturnal Regency, it was now that by her borrowed light from the Sun by reaſon of her vicinity to the Earth,

ſhe out-ſhone to us all thoſe fixed Stars at a diſtance, which ſhine with ſuch prodigious Globes of their own Light.

Phil. I do aſſure you, *Credentius*, I can receive either of your Explications, concerning the formation of the Stars, as well as what I find in your Commentators upon the points; for there is ſome degree of probability in either. But I had rather take any thing for granted, than own the fixed Stars to come in for one job of Work, in this puny Creation. As for the fifth days Work I ſhall paſs over that, for I do not find any great abſurdity therein; but there are ſeveral things in the ſixth day which will never go down with me: For *Moſes* then ſeems to make the whole World to be ſtocked with one pair of Animals of each ſort, or to be ſure he makes but one Man and one Woman to People all the Earth, which is monſtrouſly abſurd: For any common Obſerver of Nature may take notice, how careful ſhe is for the propagation of Kinds; that ſhe is rather guilty of a ſuperfœtation, than a Parſimony this way. How many millions of Acorns doth one ſingle Oak produce, during the time of its ſtanding, any one of which

which is capable of renewing its Species? Not to mention the *Polypodium*, and ſuch other ſuper-abundantly fruitful Plants, there is not an Apple, or a Pear-Tree, but what produces ten thouſand times more Kernels, than what is abſolutely neceſſary. And if the Hypotheſis of Mr. *Lewenhoeck* be true, as I never ſaw any good reaſon to the contrary, that the *Fœtus* is produced from an Animalcule in the ſperm of the Male, what myriads of theſe are produced every concoction? Therefore whereas Nature is ſo over and above careful in the propagation of kinds, when ſhe is in a manner profuſe in the production of Seeds, that ſhe may be ſure to obviate all manner of Contingencies and Lets which could poſſibly happen; how can we ſuppoſe, that ſhe acted by ſuch contrary Methods, in the firſt formation of things? If there were but two of a ſort created, upon what miſerable uncertainties did the perfection of the Univerſe depend? If any one Male or Female had died before it had produced its kind, there had been a ſpecies loſt for ever. Nay a Lion, a Bear, or a Wolf, might have eaten up half a ſcore of ſome Species,

for a Breakfaſt. If *Adam* had been as much a Villain as his Son *Cain*, he might have ſerved his Wife as *Cain* did his Brother. They might each or both, have been devoured by ſome wild Beaſt, they might have fell from a Tree, or a Precipice, or into a River, they might have been Poiſoned by ſome venomous Plant, or Animal, or laſtly *Eve* might have died in her firſt Child-Birth. Now if any of theſe things had happened, the Deity had been put to the trouble of a new Creation. Moſt certainly therefore, ſince God-Almighty does take ſuch abundant care for the propagation of each ſingle *Individuum*, he would never leave a whole ſpecies to ſuch a number of Caſualties. If ſuch a number of ſuperfluous Animalcules are produced for the formation of one *Fœtus*, when nature takes ſuch mighty care to produce, with the more certainty one ſingle Effect; how can we ſuppoſe, that ſhe ſhould leave the whole human ſpecies liable to be deſtroyed by ſo many Accidents? This is not at all reaſonable, *Credentius*, let your Bibles ſay what they will. Beſides, I cannot imagine, how all the World ſhould be Peopled by theſe two. How could their Progeny

Progeny get into *America*, whoſe Inhabitants ſeem coæval with the Land it ſelf? How could the Blacks and Whites have one common Parent? They ſeem to be divers kinds of Men, and a White can no more beget a Black, than a Bull can beget a Boar. Pray, Sir, afford us a Caſt of your ſubtilty, to evade theſe Difficulties.

Cred. I confeſs, *Philologus*, there is in this Argument a Philoſophical prettineſs, and that is all, ſuch as will take with ſome of the *Vertuoſo* part of the World, who prefer an Experiment to a Revelation, but it does not ſo with me; for I have learned to make my Philoſophy ſtrike ſail to my Faith, and to think that Omnipotency can do that, which ordinary nature is at a loſs for. But, as I have obſerved before, you Philoſophical Gentlemen do not argue juſtly, when you argue from the ordinary and *Conſervative*, to the *Creative* Power of God; that God muſt have done ſo and ſo in the Formation of the World, becauſe he does ſo in the Conſervation of it: For the Reaſons of both theſe are very different. Then *Omnipotence* chiefly employ'd it ſelf, but here is the Province for *Wiſdom*:

God acted by other Methods in the Creation than now.

then God acted absolutely by an uncontroulable *Power*, but now he has in some measure given the reins out of his own Hand, he has in many degrees made over his Original Power to his Creatures, and left it to the Determination of Free-Will, and oftentimes to the lets and impediments of what we call Casual Events. So that it was very wisely contrived of the Deity, after the Alienation of this Original Power, to be more abundantly cautious in the Production of Species, when the Power of Production was delivered up to other hands. Whilst God-Almighty made all things by his Absolute Creative Power, his Almighty *Fiat* could not but produce a *necessary* Effect; but when he delivered this over to second Causes which acted but weakly, and sometimes corruptly, there was then need that he should make more ample provision for the propagation of Species, and for the prevention of miscarriages in their Production, when the immediate causes were not Omnipotent. To make this plainer yet to you, by a familiar Instance. You know, Sir, you have the happiness to be an exquisite Mathematician, and particularly you understand

derſtand the Art of Gunnery, ſo as you can, unleſs ſome extraordinary chance does intervene, hit, or come very nigh the mark you ſhall deſign, by the diſcharge of a piece of Ordnance. Now you being ſo excellent this way, you would not perhaps provide for your ſelf more than one ſingle Ball for this purpoſe; but if you was to order a young Practitioner, or one perfectly ignorant of this Art, to do this, one that knew nothing of the Bore, or the length of his Piece, or the ſtrength of his Powder; one that could make no eſtimate of the diſtance, or heighth of the object, or the renitency of the *Medium*; you muſt allow him a far larger quantity of Ball and Powder, that he by random ſhots may effect that, which you do at once by demonſtration. The application is eaſy. Θεὸς γεωμετρεῖ, God is the Mathematician, he in the firſt Creation of the World, acted himſelf in lieu of nature, till nature came to be ſetled, and was able to ſhift for it ſelf; his Omnipotent Uncontroulable Power did not withdraw it ſelf, but continued with a particular over-ruling Providence, to take care of the Species, till ſuch time as, by

He then took an immediate care of the Species.

their numbers, they were able to encounter with extraordinary contingencies. And this is evident from the great care God took of the firſt Pair of Mankind, *Adam* and *Eve*, by placing them before the Fall in a Garden ſo delicately adorned, and afterwards by providing them *Coats of Skins*, Gen. 3. 21. Now when God-Almighty deſigned to take ſuch particular care of the Archetypal Pair, he might eaſily enough ſecure their productions from all caſualties, and ſtock the World as well by one pair, as by ten thouſand; but when he thought fit to withdraw this peculiar Providence, and leave Generation to ſecond cauſes, there was then a more eſpecial need of a *ſuperfœcundity*, than there was before. But after all, it is no way apparent from the Moſaick Relation, that God produced but one pair of all kind of living Creatures, beſides Man; the Scripture ſays, *Male and Female created he them*; but how many Males and how many Females is uncertain. It does not follow they were but two, becauſe Mankind were no more; for there might be very weighty reaſons in the divine fore-knowledge relating to our Redemption,

Redemption, why Mankind ſhould proceed from one original; which does no ways hold as to Brutes. Therefore to deduce Abſurdities from what *Moſes* does not ſay, is to do great injury to the Character of this ſacred Perſon, without any the leaſt ground.

2. As to what you object, concerning the *Americans*, I cannot ſee why that ſhould be any more an Argument againſt the common Parentage of Mankind, than the Inhabitants of *Britain*, *Madagaſcar*, or any other Iſlands are. For I ſuppoſe the Inhabitants came thither in Ships and Boats, as they did into Iſlands more adjacent to the ſhore. I think there is no need, with the learned Mr. *Fuller* in his Miſcellanies to allow the Ancients the knowledge of the Compaſs, ſo that the the firſt Colonies might have a more eaſy and ready Voyage thither; for it's plain, this is a very modern Invention, and it is poſſible enough that people might get into *America* from any part of the Continent, without this Art. It is probable, that the Nothern part of *America*, at leaſt, was peopled (as *Grotius* ſuppoſes) by Colonies from the Northern parts of *Europe*, by way of

Americans *of the ſame ſtock, black with the reſt of the World.*

Miſc. Lib. 4. *Cap.* 19.

How Inhabitants got into America.

of *Iſeland* and *Greenland*; the Weſt and ſome part of the South as *California*, *Peru*, *Chili*, &c. had its Inhabitants from the *Eaſt-Indies*, the many intermediate Iſlands facilitating their paſſage, without any great skill in Navigation; the remaining part might be ſtocked from *Spain* and *Africa*, by way of the *Canaries*, *Azores*, or *Heſperides*. To think it impoſſible for any ſuch Voyage to be made without the help of the Compaſs, is very abſurd, for the Ancients made many as difficult ones ſome thouſands of years before that Inſtrument was thought of. For I look upon Navigation to be an Art rather revived than improved in theſe two laſt Centuries. It was the Roman Conqueſt throughout the World, that put a ſtop to this noble Art; for the *Phœnicians* and *Carthaginians* were more expert in this, than ever the *Romans* could pretend to. Nor did they ever indeed in good earneſt bend their minds to this Art; for their chiefeſt aim was to advance their Empire in the Continent, and the Fleets they fitted out were chiefly Tranſports for their Forces, except once or twice, when they were forced to Naval fights by

ſome

ſome potent Enemies at Sea; but they rarely, or never employ'd Ships for foreign Negotiations, and Diſcoveries. So that it is no wonder, we ſhould have been deprived of all Intercourſe with *America*, during the Power of that Empire, and thoſe Ages of Barbarity which enſued it. But long before *Cæſar* the *Phœnicians* made Voyages for Tin and Lead into *Britain*, which is ſo vaſt a Diſtance from your Country, whence the Britiſh Iſles got the name of *Caſſiterides*. The Navigations and the *Periplus* of *Hanno* the *Carthaginian* are ſufficiently famous, who coaſted round *Africk* by the Order of the *Carthaginian* Senate; and he lived conſiderably before the time of *Darius Nothus*, as *Iſaac Voſſius* has made appear. It is plain, that the Ancients Sailed up the *African* Sea, as far as *Madagaſcar*, called *Menuthias*, or the Greater *Cerne*, as ſome will have it; but I believe as far as *Ceylon* or *Summatra*; for 'tis moſt probable, that *Pliny* means one of thoſe Iſlands, and not *Madagaſcar*, by the name of *Cerne*. For he deſcribes *Cerne an Iſland over againſt the Bay of* Perſia, *off from* Æthiopia, *whoſe Greatneſs and diſtance is not manifeſt from the Continent.*

Continent. But *Madagaſcar* is a vaſt diſtance, ſome matter of 800 Leagues off from the Bay of *Perſia.* Beſides, *Pliny* ſays, that this Iſland *could not be come to by way of the Red Sea, by reaſon of the exceſſive heat among the ſmall Iſlands*; So that it is plain, they coaſted round *Africk* to come at *Cerne*; which if it be *Ceylon*, or *Summatra*, as 'twas probably one of them, what a prodigious Voyage was this for the infancy of Navigation? For we do little more, in one of our longeſt *Eaſt-India* Voyages. Upon the whole therefore it is no Argument, that *America* was not peopled from the other parts of the World, becauſe the latter Ages wanted skill to ſail thither, or becauſe Hiſtory ſays nothing of it. For all our Hiſtory comes from the *Greeks* and *Romans*, and they were too ignorant in Navigation, to mention or to credit ſuch a relation, though they might have it from other Nations. And yet that Account of *Ariſtotle* and *Diodorus*, concerning the *Carthaginians* going to a vaſt deſart Iſland, in the *Atlantick* Ocean with navigable Rivers, wonderouſly fertile, many days ſail from the *Gades*, or *Cadiz*, can hardly agree to any thing

Diod. Sic. Lib. 5. Ariſt. de reb. Mir.

thing but *America*, for no Iſland between *Cadiz*, and *America*, has any thing like a navigable River. But ſetting aſide all this, and ſuppoſing there was never any ſetled Navigation to *America* before *Columbus*, one or two caſual Veſſels drove thither by ſtorm in the earlier Ages of the World, might have well peopled that Continent, before *Columbus* his Diſcovery. For if theſe three parts of the World could be ſtocked ſo full, with the progeny of but two perſons, in leſs than four thouſand years, the other fourth part might be peopled from as ſmall a ſtock, in a ſhorter time. Beſides, it ſeems to me a plain Argument that the *Americans* are but a later Drain from the Inhabitants of the other parts of the World, becauſe *America* is thinner peopled than the reſt; to mention nothing of the Tradition they have in common with other Nations of a Deluge which is a very clear proof of their Deſcent from *Noah*.

How the Blacks might deſcend from a White Parentage.

3. Nor do I ſee any reaſon, why you reckon it impoſſible for a Black to be produced from a White; perhaps the uſual ſaying *Lavare Æthiopem*, and that of the Prophet *Can the Æthiopian*

pian change his skin? has made you hale in this for an Impoſſibility too. I own with you it is a natural Impoſſibility for a Bull to beget a Boar, or a Lion a Wolf; for though, by unnatural commixtures, we may produce ſeveral hybridous kinds for one Generation, yet after that nature recoils upon her ſelf and ſtarts back, ſhe never lets them fructify again, and go on with the monſtrous Breed; which is the Reaſon Mules are always barren. But Blacks and Whites Breed as genuinely, as either of theſe with themſelves, nay the colour of each will be abſorbed and loſt in a generation or two. The Poſterity of a White Woman, in *Æthiopia*, will in a generation or two be all Negro; and the great Grand-Children of a Black Man and a White Woman with us, will hardly be diſtinguiſhed from other *Europeans*. So that from hence it does appear, that Blacks may Beget Whites, and Whites Blacks: but then this, you will ſay, ſuppoſes a commixture of both ſorts, but how could it come to paſs that, when all the World was Whites, any ſuch thing as a Black could come into the World? why, If I my Philoſophize

phize in this matter, and call in ſecond Cauſes, I think there is ſome reaſon for it. You know, *Philologus*, the complexion of Mankind does ſtrangely diverſify according to the nature of the *Climate*; the Hair and Skin of the Inhabitants of the diverſe parts of the World alter, as they are farther or nearer from the Sun; the *Danes* and *Swedes*, *Engliſh* and *Scotch*, being much Nothern, have generally a Brown, White, or Yellowiſh Hair, and ſomewhat Lank; the *Spaniards*, *Italians*, *Greeks*, *Arabians*, &c. have black hair ſomewhat curled, and ſo proportionably all other more Southern Nations; the *Europeans* generally have a clear White Skin, the *Aſiaticks* a more Tawny one, as being much nigher the Sun. But the *Æthiopians* living in a Country where the Sun is more ſcorching than in any place of the World, it is neceſſary, they ſhould be more black than any Nation. For they live not only directly under the line, but in the middeſt of a mighty Continent, where they are refreſhed by no cool breezes from the Sea, where the Air is continually heated by ſweeping along over fiery Sands, were the Sun receives a double

This blackneſs cauſed by the heat of the Sun.

double force by being reflected from ſuch prodigious Mountains; now if the warmth of *Aſia* is of efficacy enough to make the skin of its Inhabitants tawny, and to curl their Hair; we may eaſily ſuppoſe, the intenſe heat of *Æthiopia* is ſufficient to make its Inhabitants much blacker in their complexion; and to criſp their hair into a ſort of frizze. Therefore we may very well conclude, that the firſt Colony, which ſetled in a Country of that extraordinary heat, received a very great change in their skins proportionably to the Heat of their Country and became mighty Tawny, much beyond the *Arabians*, and inclinable to Blackneſs, as the Sun is more intenſe upon them. Hence, in a Generation or two, that high degree of Tawnineſs became the nature, and from thence the Pride of the Inhabitants; the Men began to value themſelves chiefly upon this complexion, and the Women to affect them the better for it; from thence by the love to the Male ſo complexioned, the daily converſation with him and the affectation of his hew, there was cauſed a conſiderable Influence upon the *Fœtus*'s which the Females were pregnant

pregnant with; ſo that, upon this account, the Children in *Æthiopia* became more and more black, according to the fancy of the Mother. Thus we find *Jacob* multiplyed the ſpotted kind in *Laban*'s herd, and thus *Heliodorus* in his *Æthiopicks*, makes his fair *Chariclea* to be born of Blackamore Parents, only by her Mother's contemplating the Picture of *Andromede*, in her Bed-Chamber. The Children thus produced muſt be ſuppoſed to come nigher and nigher to an abſolute blackneſs; but when the tender bodies of ſuch Children were expoſed to the ſcorching heat of the *African* Sun, and naked too as is the cuſtom of the Country, their thin skins muſt needs be more than ordinary burnt by ſo great a heat, and be made more black than their Parents. And ſo by theſe degrees they might very well come to be ſuch perfect Negroes as we find them. Thus far we may Philoſophize upon the point, by pure Natural Reaſon. But the Holy Scripture gives us a farther light into this matter. This Curſe which God laid upon *Cham* and his Poſterity is manifeſt from *Gen.* 9. 25. *Curſed be Canaan, a Servant of Servants* *By the Curſe of Cham.*

ſhall he be unto his Brethren. Whence there is no reaſon to think with many Interpreters, that God deſigned by this curſe only to puniſh one branch of *Cham*'s Family, namely *Chanaan*, the Progenitor of that Country, which bore his name; but 'tis moſt probable, that *Canaan* was but another name of *Ham*, which was common in Antiquity, as, *Gideon* was called *Jerubbaal*; *Daniel, Belteſhazzar*; *Aſcanius, Iulus*, &c. and there is a good reaſon to be aſſign'd why *Moſes* ſhould call him here by the name of *Chanaan* and not *Cham*, namely to keep the *Iſraelites* in Heart againſt the *Canaanites*, when they ſaw, he, from whom their Country receiv'd its Origin and name, was ſo eſpecially accurſed. But there is the ſame reaſon to believe, that the other Sons of *Cham* ſhared his misfortunes as well as *Chanaan*, and other Branches of his Poſterity underwent part of his Curſe, of which were chiefly the *Æthiopians*, which were doubtleſs the Progeny of that undutiful Son. So that the unnatural *Blackneſs* was probably the Curſe upon *Cham*'s Poſterity, as the Leporous *Whiteneſs* was upon *Gehazi*'s. That this Colour was a great Curſe upon theſe Countries,

Countries, and the ground of a very great Averſion, is manifeſt from the common experience of Mankind, and the remarks of all Ages. For the Prophet when he would deſcribe how hated the Jews had become to God by their Sins, expreſſes it thus, *Are ye not as Children of the Æthiopians unto me, O Children of Iſrael?* Am. 9. 7. So were other Nations uſed to expreſs any thing hateful and evil by blackneſs.

----*Niger eſt, hunc, tu Romane, caveto.*
Hor. Ser. Sat. 4.

Now as it is unreaſonable to think, that God Almighty ſhould create a race of men, without any previous demerit, to be the Scorn and Averſion of their Fellow-Creatures; ſo it is highly rational to believe, that this people are the unhappy Race of that accurſed *Cham.* For unleſs we aſſert this, there is no tolerable reaſon to be given, of the Names of thoſe Places, and that famous Deity, which was anciently worſhipped in *Africa.* There was the City *Ammonis* upon the Banks of the *African* River *Cinyphus*, in the Iſland *Meroe*, the Temple of *Hammon.* In *Marmarica* the City * *Ammonia*, otherways named *Paretonium.* There was

* *Plin. Lib. 6. Cap. 29.*

the *Ammoniaca Regio*, ſo famous through out all the World, for the Temple of *Jupiter Hammon*. And *Stephanus* quotes the Authority of *Alexander Polyhiſtor*, that all *Africk* was called *Ammonia* from *Hammon* their chief Deity. Now it being thought by moſt learned men that the three Sons of *Noah*, were the three famous Deities of the Heathens, and more particularly, that *Ham* was *Jupiter*; it is not improbable that *Africk* was the Original ſeat of *Ham*, by reaſon that he is chiefly worſhiped there, and ſo many places are called in honour of his name, nor is it any objection againſt this, that *Africk* is ſo remote from the firſt ſetling of *Noah*, becauſe in all probability *Ham*, after the Curſe, being out of favour with his Father and Brethren, would remove as far out of the way as he could.

Steph. de Urb. Verb. Ἀμμωνία.

Phil. This diſcourſe of yours, concerning the Origin of theſe Nations, is fine plauſible Talk; but I can never be brought to believe, that the *Americans* (eſpecially) are deſcended from any other part of the World; becauſe their Language and Cuſtoms are ſo perfectly different from any thing we obſerve among the reſt. The Cuſtoms of the

the *Europeans* and *Aſiaticks* are pretty conformable, the modern Northern Languages are very nigh the ſame, and ſo are the *Spaniſh*, *Italian*, and *French*; and as for the ancient Eaſtern Tongues, they ſeem to be but different Dialects (as the Learned that way ſay) of the *Hebrew* or *Chaldee*. But, as for the *Americans*, they do *toto cælo diſtare*, in all their Cuſtoms from us; and if you do look upon an *American* Vocabulary, as you may ſee ſeveral of them in *De Laet*'s Hiſtory of *America*, you can hardly pick out one word that ſounds any thing like thoſe, in any other Language ancient or modern. *Grotius*, with all his Wit, was not able to pick out above three or four, neither of which will hold water, which *De Laet* taking advantage of, has horribly expoſed that Learned Man for. So that, if the *Americans* had deſcended from any of theſe parts of the World, they would moſt undoubtedly have retained ſome of their Cuſtoms and Words, and not have ſtood at ſo vaſt a diſtance from us, in every thing, as we find they do. *De Laet de Orig. Amer.*

Cred. It is no Argument that the *Americans* were not derived from the *Europeans*, or other Inhabitants of the

World, becauſe their Language does not ſo well agree with ours. For Languages alter mightily in time, even where they maintain a correſpondence with thoſe people of the firſt Original Tongue; but muſt needs vary vaſtly more in the *Americans*, who were perfectly cut off from all ſuch converſation. And beſides, it is not true that all Languages, beſides the *American* ones, ſeem to be derived from ſome other, and have a nigh reſemblance to one another; for as far as ever I was able to remark, *Iriſh* and *Welſh*, and ſeveral of the Languages of the *Eaſt-Indies*, are as different from the learned, or the other *European* Languages, as the *American* Tongues are. So that, by this Argument, the *Britains* and *Iriſh*, and moſt of the Eaſtern Nations muſt be *Aborigines* too, as well as the *Americans*.

And as for the Cuſtoms of the *Americans*, they are not ſo very different as you would pretend; nay they retain in many things ſuch an uniformity of practice with us, as affords an indubitable proof, that they are of the ſame Original. I will not inſtance in ſuch actions, which are natural and common

common to all men, ſuch as are the reſult of humane paſſions, or are ſo eaſy of invention, as they can hardly be avoided, as Singing, Dancing, Bowing, Leaping, *&c.* but in ſuch actions as are owing to ſome one lucky Invention, or tranſcribed from others by imitation; which they cannot all be ſuppoſed to have lighted upon themſelves, but muſt have them communicated to them by others. It would be no Argument to prove this Original, becauſe I did ſee an *American* capering an odd kind of Jigg; but if I ſhould ſee two *Americans* playing a Game at Tennis, or Baggamon, or writing an *Italian* hand, I ſhould be confident, they learned this from ſome *European*. And many Cuſtoms of this ſort we find among them, learned from other parts of the World, which are an unanſwerable Argument for their Deſcent from them.

To begin firſt with ſome of their *Religious Rites*, and particularly *Sacrifice*. Though it ſhould be granted, that natural Religion was common to all men, yet what reaſon can be aſſigned, that the *Americans* who are by you ſuppoſed to have no communication

with the reſt of the World, ſhould worſhip God with juſt ſuch poſitive Rites, as the far greateſt part of the World did? There are ſeveral ways of worſhipping God, which they might have took, and a thouſand Religious Rites they might have made uſe of; but why they ſhould juſt jump upon *ſacrifice* with the reſt of the World, is unaccountable. But granting ſacrifice as an eaſy deduction from natural reaſon, as it is not, and that all men muſt think it reaſonable, that their ſins muſt be expiated by the blood of Beaſts, which was a ſort of vicarious life taken away, in lieu of their own which was forfeited. How came they to be acquainted with this *Adamical* puniſhment, and to know that the Wages of Sin was Death? This muſt be all grounded upon Scripture or ancient Tradition, which the Heathens all over the World ſtuck faſt to, though they could give no reaſon for it; and which the *Americans* could never have come to the knowledge of, unleſs they had been derived from other Nations, and had had the ſame univerſal Original. But though this vicarious puniſhment of

Beaſts

Beaſts ſhould be allowed to be natural, how ſhould they come to perform it juſt the ſame way, as the other parts of the World did, which they had no converſe with. One would have thought, that in this caſe ſtrangling, or jugulation ſhould be the moſt natural and proper way of diſpatching the vicarious Victim, and appeaſing the Deity, and the ſacrifice ſhould terminate here; but what reaſon can be given, why they with the reſt of the World ſhould burn the Fleſh of the Victim, and that they ſhould think, that God was to be reconciled by the ſmell of broiled Meat? There is no manner of rational account to be given for this, and they might as well have raiſed a ſmoak to the Deity by wet Straw, or Water and Lime, or any other way, had they been left free to their own Invention. 'Tis plain therefore, that they received this manner of Sacrificing from the other parts of the World, who had it by Tradition delivered down to them from the firſt Parents.

Beſides this there are ſeveral other Rites and Arbitrary ways of Worſhip, which they muſt be ſuppoſed to have received

received from the *Europeans* or *Aſiaticks*. The Children of *Mexico*, and *Jucatan*, are circumciſed. And the *Mexican* Prieſts, like the Veſtals, keep a conſtant and unextinguiſhed Fire. They celebrate a Jubilee every fiftieth year like the Jews, and as ſome write a Sabbath every ſeventh day. They launce their Bodies and let out their Blood, like the Prieſts of *Baal*, to ſhew the earneſtneſs of their Devotion. The *Caribbeans* obſerve the New-Moons, as the Jews did, with the ſound of Trumpets and great Shouts. The *Peruvians* obſerve a kind of a Mock-Paſſover, by colouring the Threſhold of their Houſes with a kind of Pulſe mixed with Blood. I omit the Relations which ſome *Spaniſh* Authors have made concerning the uſe of Baptiſm amongſt ſome of them, and ſignations with the Croſs, becauſe ſome have queſtioned theſe Authorities; but theſe other Relations are indubitable and agreed to by all, as may be ſeen in the Hiſtories of *Joſephus*, *Acoſta*, *Herrera*, *Garcilaſſus de Vega*, *Johannes de Laet* and *Purchas*. Now it cannot be ſuppoſed, that theſe *Americans* ſhould hold ſuch a wonderous uniformity with other Nations, with

with whom they never had any converſe, but had a perfect different Original.

And ſo again, at the time of the *Spaniards* diſcovery of theſe People, they found them exerciſing an abundance of Arts and Inventions, which ow'd their Original to the *Europeans* or *Aſiaticks*, which they could never have come to the knowledge of, unleſs by a commerce with them, or a deſcent from them. And if we were to inſtance in no other, the Art of Numbering ſo exactly conformable to ours, were a ſufficient Argument of their Deſcent from us. Now why ſhould the *Americans*, if they had not learned numbring from us, reckon by *Tens*? why ſhould *Ten* ſtill be their Climacterical, or Gradual Number, and why ſhould they make their aſcent by *Tens* to the higheſt Number, as by ſo many Steps? Why might they not as well have made either 8, or 9, or 15, the terminative number, and given names to the doubling, or trebling of theſe, inſtead of Thirty, Forty, *&c*? Why might they not have taken up with the *Gothick* way of reckoning by Dozens, or a thouſand other ways, they might have

have made uſe of, beſides Decimals? Now becauſe we find the *Americans* reckon juſt our way, have invented names only for the decimal Numbers, *viz.* 10, 20, 100, 1000. (with the nine ſmall Numbers or Units) and whereas there were many other ways of reckoning beſides, ſome of which would be more convenient as being more capable of Diviſion, *viz.* 8, 12, *&c.* that they have made uſe only of our way by Decimals; it can never be ſuppoſed but they muſt have learned their Art of Numbring from us. And ſo likewiſe their Fighting with Bows and Arrows, their Arts of Spinning, Weaving, *&c.* do moſt ſtrongly confirm their Origin from our Parts. The Invention of Bows and Arrows ſeem altogether as Fortuitous and as Odd, as that of Guns; and a Man that was ignorant of both the Arts would take a Bullet to be a better offenſive Weapon than an Arrow. How ſhould they come to feather and barb their Arrows, and wear their Quivers upon their Shoulders, juſt like the ancient *Europeans*, had they not learned it from them? So that I conclude, the *Americans* could no more have had the Art of Archery; unleſs from

from this part of the World, than they could have that of Gunnery. The like may be ſaid of Spinning and Weaving, which are wonderful Inventions, which Mankind might have been without for many thouſands of years, unleſs they had been beholding to ſome lucky hit for the Invention of them. Now we cannot ſuppoſe, that the ſame lucky hits ſhould happen, in ſo different parts of the World, that had no communication with each other, and that they ſhould improve theſe hints, by the very ſame Artificial Methods; and therefore we muſt conclude that thoſe firſt Colonies, which planted *America*, learned thoſe Arts among us here.

And now laſtly, *Philologus*, by this obſervation we may learn, how very anciently *America* was Peopled, it may be a very ſhort time after the Flood. For the *Americans* have only, among them, thoſe Arts, which were of the earlieſt Invention, as thoſe which we have before mentioned; but as for *Writing*, which was later, they are perfectly ignorant of. So that, in all probability, *America* was Peopled, before the Invention of Writing; for they

they cannot be ſuppoſed to have loſt ſo uſeful an Art, or that all, who came thither, were perfect ſtrangers to it. Writing I ſuppoſe was invented about *Abraham*'s time, ſo that the firſt Colonies into *America* muſt precede that; which was in ſo very early an Age of the World, that a ſmall number of Perſons would be ſtock ſufficient for it.

Phil. Some things in this Argument indeed look pretty probable, but there are two things in your ſuppoſition, which I cannot digeſt; for you ſuppoſe that theſe firſt Colonies came over thither by chance in Boats, which is the moſt common opinion, and which I find you are moſt inclined to; but then ſay I in the firſt place, how got the Women over? I can well enough fancy a Boats Crew of Tarpawlins blown over thither, but that would be *Florus*'s *Res unius ætatis, Populus Virorum*, they would have dropped off by degrees and left no breed behind them. So that you muſt have recourſe to ſome Female Navigators to make good your Opinion, which, being a thing ſo very unuſual, makes it altogether Incredible. And then again in the ſecond

place,

place, I cannot imagine How *America* ſhould be ſtocked with Beaſts and other Animals, having no Communication with the Reſt of the World. I ſuppoſe, you will not make Foxes, and Lyons, and Dogs, and Hares, and the reſt of the Quadrupeds turn Navigators too, and ſend out their Colonies from theſe parts of the World. Or if you ſay the firſt Planters of *America* brought them over with them, this might paſs well enough with us, as to the uſeful Animals and thoſe proper for food; but Lyons and Bears, methinks, ſhould be the laſt thing Men ſhould carry on Shipboard with them; for truly they do not ſeem to be ſuch good natured Creatures, that men ſhould be ſo in love with them, as to endeavour to increaſe their Breed. How ſhould men ever come to carry over ſuch Noxious Creatures, as Lyons and Tygres, and yet omit ſuch uſeful ones as Horſes and Sheep? Nay how ſhould ſeveral whole Species of Animals, all run into *America*; for there are ſeveral ſorts of Creatures there, which are to be found in no part of the World beſides. Pray get over this, *Credentius*, and then we may poſſibly allow *America* to

to be peopled from this part of the World.

Cred. When there are demonſtrative Arguments for any thing, it is not every difficulty, ſhould make us disbelieve it; for we ſee every day things come to paſs, which we cannot aſſign a reaſon for. Though we ſhould not be able to give an account, how Women and Quadrupeds were tranſplanted there, yet the certainty we have of their Deſcent from theſe parts of the World, by the Arts and Cuſtoms they enjoy in common with us, are ſufficient motives to incline us to believe, that its firſt Inhabitants came from theſe parts. But however theſe difficulties, which you have ſtarted, are not ſo unanſwerable as you would pretend. For as for the ſtrangeneſs of carrying Women on Shipboard, I think that may be eaſily accounted for, if we allow that the Ancients made any Voyages to *America*, as ſome pretend; for then the *Phœnicians*, or others, might carry over Women thither, as well as we do now adays to our Plantations there. Or if we aſſert that chance brought the firſt Inhabitants thither, as it did to *Alphonſo Sanctio*,

Sanctio, who firſt informed *Columbus* of *America*; there might be probably Women on board ſuch a Veſſel, for in thoſe early Ages of the World, the Women were more Maſculine and Robuſt, and leſs bred up to delicateneſs; they frequently attended their Huſbands in Warlike Expeditions, and in other actions of Difficulty and Danger. Nay 'tis uſual ſtill among the *Americans* to have their Wives follow them into the Camp, and to carry their Proviſions for them. So that it is nothing improbable, to think that the firſt Veſſel which came to *America*, had in it Perſons of both Sexes. But the greateſt difficulty is about the tranſportation of the Animals; eſpecially thoſe of the wild Kind, and ſuch as are not to be found in theſe parts. As for Lyons and Bears, I do not think they were brought over in Ships, they probably got thither by the way of *Greenland*, where the paſſage is but narrow; and 'tis incredible to think, how far ſuch Creatures will ſwim; for Travellers tell us, they have ſeen Bears, *&c.* ſwim nine or ten Leagues together. As for the Fowls, obſervations of Navigators tell, what vaſt Tracts of Sea they can

Ant. Kniv. Relat.

fly over, by their diſcovering them over their Heads, in the midſt of the Ocean; which is done without any difficulty and with prodigious ſwiftneſs by thoſe Birds, that fly ſo high, as to get out of the vehement attraction of the Earth, and can puſh on without the renitency of the groſſer Atmoſphere. Others of their Animals are amphibious, ſuch as the *Morſh*, a great ſort of deformed Sea-Calf, and the *Tatu*, or *Armadillo*, a Scaly Animal about the bigneſs of a Pigg; as alſo many others of the Serpentine kind the *Boytiopua*, *Giboya*, *Ibiboboca*, &c. And theſe without doubt, might eaſy enough have been preſerved in the Waters of the Flood. The greateſt difficulty is about ſuch terreſtrial Animals, as are to be found in no other part of the World beſides; how they ſhould eſcape being deſtroy'd in the Deluge, or if they were deſtroy'd, how the Breed came to be reſtored, when this part of the World had no Animals like them. To obviate this objection, ſome have aſſerted *Noah*'s Deluge to be only Topical, and as far as the World was Inhabited; but thoſe Beds of Shells, Petrefied Bones of Fiſh, *&c.* found in *America*,

Vid. Laet. Hiſt. Amer. Lib. 15. Cap. 6.

America, are undeniable Arguments, of the univerſality of it. Therefore, one of theſe two things muſt be aſſerted, either that God-Almighty, after the *Noaical* Deluge, created anew the Creatures in *America*; or elſe that he preſerved them in an extraordinary manner, as he did thoſe in this part of the World in *Noah*'s Ark. And if I were left to my ſelf, I ſhould think this latter was the way which God took; and this fairly anſwers all the difficulties which ariſe upon any other ſuppoſition, and ſeems agreeable to the Divine practice in other matters.

But however if we cannot be ſo fanciful as to believe this, yet it is not incredible to think how variouſly Creatures may be altered by being tranſplanted to different Climates, and by commixtures of the ſame, or analogous Species. Of which the innumerous kinds of Dogs are a remarkable inſtance. And how great a difference the alteration of the Climate will create may be judged, from the Opinion of thoſe who aſſert, that the ſame *Crocodile* of *Ægypt* is the *Lizzard* in *Italy*, and the *Eff* in our Country.

Phil. There is I confeſs, *Credentius*,

ſomething of probability in this; but can you ſay as much for the Formation of *Eve* out of her Husband's Side. I have nothing to ſay to the Creation of Animals, for I do not obſerve any abſurdity in *Moſes*'s account of them. But methinks, this making of Womankind out of a Rib, out-does by many degrees the Poetical Fables of *Pyrrha*, *O.R.* p. 32. and *Cadmus*. I proteſt this is the oddeſt piece of Matter to make a Woman of, which could be thought of. But to let this paſs. Had *Adam* more Ribs than other People or no? If you ſay no, then to be ſure he wanted a Rib of one ſide or other; then we had had a maimed Progenitor, a very ſad ſample for the Archetypal Man. If you ſay, he had a Rib to ſpare, this would have made a Monſter of the Glorious *Adam*; for it would have been as prodigious, as three Hands, or four Eyes. But though I could ſwallow all this, yet I can never beat it into my Head, how a Womans Body could be made of a little Rib, which does not equal the hundredth, or perhaps the thouſandth part of it. To ſay that bulk was ſupplied by borrowed matter, will not much avail; for then *Eve* had more

more truly been ſaid to have been made out of that larger portion of borrowed matter, whatever it was, than out of the Rib. Come, *Credentius*, ſet your ſhoulders to this difficulty.

Cred. Indeed, Sir, I think I need hardly ſet my finger to it. For we need not ſo much as grant you, that the Original word, which we tranſlate *Rib*, does ſignify ſo there; for it generally ſignifies a *Side*, and the Septuagint tranſlate it in this place by the Greek word πλεύρα, which ſignifies ſo, and ſo in moſt other places; but never render it by any word which denotes a Rib. So that, if this oddneſs of the Rib ſticks ſo much with you, you may render it *Side*, ſo that God formed the Woman out of one of the Sides of *Adam*, or of both the Sides, which the Original may imply. That is, God took ſome part of the Subſtance of *Adam*'s Body about his Side, he cloſed up the Orifice again, and out of this Subſtance he formed *Eve*. Or if the meaning be, that he took the Rib with the Fleſh, I do not ſee how that marrs the matter: For if it was the will of God, to form the Woman out of Man, for my part I do not ſee how in all the whole Body he

No abſurdity that Eve *ſhould be made of a Rib.*

could take it from a more proper place. If God deſigned any myſtical meaning by it, it is the propereſt, to have formed her, like *Minerva* of the Poets, out of the Head, would have entituled her to a Superiority, which God did not intend; to have made her from any inferiour, or more diſhonourable part, would not have agreed with their Equality and Partnerſhip which ſhe was allotted for. I doubt not but if Mankind ſhould propagate, as the *Religio Medici* would have them, like Trees, and if *Moſes* had related the Production of the firſt Woman in the ordinary way of generation now; you Theiſtical Wits would have expoſed it, as being altogether as ridiculous as the Rib: For that oddneſs, which you laugh at, is only the unuſualneſs of it, which if it were more common, would look natural enough. So again, for my part, I do not ſee, how that if *Adam* had wanted a Rib after this formation, he would have been ſuch a maimed Creature as you would make him, for why might not God have ſupplied him with another, having taken this from him? Neither can I apprehend him to have been ſuch a three-

handed

handed Monſter, altho' he ſhould have had this Rib ſuperfluous in him. For, to uſe *Thomas Aquinas* his compariſon, this Rib was like the ſeed of Animals and Vegetables, ſuperfluous for the Perfection of the *Individuum*, but neceſſary for the Generation of the Offſpring. The Rib, was ſuperfluous to *Adam*, as a private perſon, but neceſſary, as the Origin from which the Woman, and all Mankind, was to be produced. As for the Abſurdity you would infer, from the ſmallneſs of the quantity of matter in a Rib, to make a Woman of; if you will be pleaſed to think but of an Acorn, or a Muſtard-ſeed, you will never uſe that Argument more.

Phil. But ſuppoſing, *Credentius*, we grant you all you require, as to the ſupernatural formation of this Couple, yet methinks it does not appear from your *Moſaical* Hiſtory, that theſe two were the primogenial Parents of the whole World. I am rather apt to think they were but only the firſt of the Holy Race forſooth, the Original Parents of the Jews, who could not daign to proceed from that ſtock which the common herd of Mankind came from,

and therefore they must have an Origin more immediately from the Deity, to imprint a more peculiar Character of Dignity and Holiness upon them. Just like some of the Ancient Heroes, and other vain Fellows, that would pretend to be Bastards to some God, or other, that they might ride top gallant upon the necks of other people. And for my part, I cannot see, that the Jewish Legislator had any other design in this relation; for he intimates that there were more Men in the World than the two that were thus miraculously created. For he perfectly relates two Creations of Mankind, one of the common Race of men within the six days, *Gen.* 1. 27. and another of the sacred Race of the Jews, *Gen.* 2. 9. Before God created *Eve*, he said there was not a *Meet help for him*, that is none of the wicked Ante-Adamical race were fit Wives for that Holy Man. When *Moses* said *Cain* was a Tiller of the Ground, he must needs suppose, there were at that time all the Artificers which have relation to Tillage, not only Smiths, and Carpenters, but Millers, and Bakers. So when *Cain* murthers his Brother *Abel*, he entices him into

Praadamitæ Lib. 3. Cap. 4. O. R.

into the *field* for fear any body ſhould ſee him; which ſuppoſes that they dwelt in ſome Town where there were too many Eyes to watch him, where note the word *field* does plainly anſwer to *Town* or City. When *Cain* ſays *every one that findeth me ſhall ſlay me*, he ſuppoſes a great number of men in the World. And when God ſet a mark upon this Parricide for fear any one ſhould ſlay him, it ſuppoſes there were many men in the World which might accidentally do it. Beſides, *Moſes* ſays *Cain* went into the Land of *Nod*, and married a Wife, and builded a City, where it muſt be thought, there were Women for him to marry, and Men to inhabit his City. But *Joſephus* is more plain, for he ſays he ſtruck in with a pack of raſcally Robbers and became their Head. Now it is plain from all this, that *Moſes* would not have it preſumed, that he wrote here of the primitive Parents of all the World; ſeeing that within a few lines he lets fall ſo many Expreſſions which denote the contrary. He deſigned only to give an account of the Origin of the Jews, as other Legiſlators have given out of other Countries; but the later

later Jews, out of partiality to their Country, miſtook his meaning, as if he had delivered the Hiſtory of the Univerſal Creation; and they have lead the Chriſtians by the Noſe ever ſince.

Cred. Well, I ſee there is nothing ſo plain and literal, but men of a Paradoxical humour will ſtrain to an odd meaning. One would think, the *Moſaical* Writings were ſo plain in making *Adam* and *Eve* the firſt of Mankind, that no one could either miſtake or pervert their meaning till the contrary was maintained from them by the Author of the *Præadamitæ*, or *Men before Adam*. And yet all that that Author could do with the aſſiſtance of a great deal of Wit and a conſiderable degree of Learning, was only to put ſome odd gloſſes upon a few Texts of Scripture, to make them look to his purpoſe; which though they may ſeem a little ſurpriſing as he has dreſſed them out, make nothing at all for him, when ſeriouſly attended to; nay he is ſo far from proving Præadamites from *Moſes*, that not only the expreſs Aſſertion of that holy Writer, but the whole Tenour of his Book contradicts it. It

No Race of Men before Adam.

is

is needleſs to caſt about for Arguments and Paſſages of Scripture to confute ſuch a wild Paradox; for that one paſſage, *Gen.* 3. 20. Muſt for ever overthrow it. *And* Adam *called his Wife's name* Eve, *becauſe ſhe was the Mother of all Living.* Now if this be Scripture, the Hypotheſis of the Præadamites, as grounded upon Scripture, is neceſſarily falſe, unleſs the Scripture can be at the ſame time falſe and true. So that I ſtrangely wonder at the ingenious Author of that odd Book, that he ſhould take no notice of this Text that confutes his whole Hypotheſis; for he was a Man of too much Scripture learning to be ignorant of the place, and one would think, of too much ſenſe to be guilty of ſo palpable a diſingenuity. But to ſpeak to the Arguments you have urged out of him. As for the two ſeveral Creations which is pretended in the firſt and ſecond of *Geneſis*, there is nothing like it. Not that we need have recourſe to Father *Simon* his Whim of the Scribe-Offices, as if this was (as he pretends a Repetition, occaſioned by the ſcatter'd or mixed Copies out of theſe Repoſitories. But *Moſes* having given an account

The Arguments for the Præadamites anſwered.

Simon. Crit. Hiſ. V. T. Lib 1. *Cap.* 8.

account of the six days Creation in general; in the second Chapter, he reassumes the Argument, and treats of the Creation of Man in particular. Now to consider the noblest of Man, whom God design'd the Lord of the Creation the more particular concern we must needs have to be informed of our own rise, and the great importance this bears in order to a holy Life, and a Religious gratitude; I think this, is no more, than might well be expected in this Case. But however to defer a remarkable passage in History, and to reassume it to speak more largely of it in another place, is a thing common to all Historians. But they that ground a new Creation upon that Reassumption or Repetition, may as well make as many Creations as they find the old one mentioned in the Psalms, or Prophets, or New Testament. As for the next Argument of *Adam*'s not finding a help meet for him, that does not in the least imply that there were a number of other Men and Women in the World; but it only denotes, that there was as yet no Woman in the World. Which is an expression not unlike that of *Ovid*.

Sanctius

Sanctius his Animal mentiſq; capacius altæ, &c.
Deerat adhuc———

Now one might with as good a Colour pretend, that the Poet allow'd with the Author of the *Præadamites*, there was a wicked Generation of Men before, and his Deſcription is the Creation of the *Holy* one. But to be ſhort, methinks this expreſſion, conſidering the circumſtances, is very appoſite in the ordinary ſenſe. *Adam* had juſt before all the Animals, Male and Female, brought before him, to name them; now he might very well think it ſtrange, that he of all the Creation ſhould be the ſingle ſpecies, and ſo might the Reader of this Relation, as well as he; and therefore *Moſes* ſubjoins, *but for* Adam *there was not found an help meet for him*; for God had defer'd the Creation of the Woman, till ſome time afterwards. And I don't ſee, how any other tolerable ſenſe can be put upon the words. As for your next Objection of *Cain*'s being a Tiller of the Ground, which requires the Aſſiſtance of many other precedent Arts; this is eaſily to be anſwered by ſaying, that this

this Art of Tillage was not in its full perfection in *Cain*'s time, that he might be a Tiller of the Ground without all thoſe Inſtruments we uſe for our Convenience now; he might make uſe of wooden Ploughs or Spades; and form his Tools with ſharp flints or ſhells inſtead of Knives and Hatchets, which were the firſt Inſtruments of cutting, and were retained in Religious uſes in latter Times, as in Circumciſion, *Exod.* 4. 25. *Joſ.* 5. 3. *Herod. Lib.* 2. and in Caſtration of the *Cybelline* Prieſts, *Plin. Lib.* 35. *Juv. Sat.* 6. ſo when *Cain* is ſaid to have ſlain his Brother in the Field; the word Field is not oppoſed to *City*, but to the place of Abode, the Houſe or Tent where they dwelt. And again, as for *Cain*'s ſaying, *every one that findeth me ſhall ſlay me*, God's ſetting a mark upon him, his marrying a Wife and building a City in the land of *Nod*, it does by no means ſuppoſe a former Generation of *Præadamites*. For the word *Nod* does not neceſſarily ſignify a Country, but it may ſignify a *fugitive*; ſo that the ſenſe may be, *he lived a Fugitive, or Vagabond in the Land.* Neither, if we ſhould grant, there were a conſiderable number

Devolvit ipſe acuto ſibi ponderа ſilice. Catul. de At.

number of Men in the World at that time, would it make for this *Præadamitical* Hypotheſis; for they might all be deſcended from *Adam*. For this Murder of *Abel* happened, in all probability, in the 129 year of *Adam*. For the Scripture ſays expreſly that *Seth* was born in the 130*th* year, *Gen.* 5. 3. and *Seth* was given in the lieu of *Abel*. For *Eve* ſays Gen. 4. 25. *God has appointed me another ſeed inſtead of* Abel *whom* Cain *ſlew*. Therefore it is moſt probable, that he was born the year after the murder, to be a Comfort to the firſt Parents after ſo ſad an affliction, having never ſeen the death of any of their Off-ſpring before. So that then *Cain* muſt be 129 years old, when he took his flight, at leaſt. Now 'tis no wonder that then there ſhould be a conſiderable number of Inhabitants in the World; for it is not likely that *Adam* and *Eve* had no Children all that time; it is probable they had a great many, and that there was a competent ſtock of Mankind by this time, to the number it may be of an hundred thouſand, conſidering the primitive fecundity. For if the Children of *Iſrael* from 70 Souls in the

ſpace

ſpace of 210 years became 600,000 fighting men, whereas a great number of them died during the Increaſe, we may well enough ſuppoſe that the Children of *Adam* might amount to 100,000 in 130 years, which is almoſt five Generations. So that *Cain* might very well build a City, or grow out of the knowledge of many, when there were ſuch a number of People in the World.

A M	30	10.
	60	100.
	90	1000.
	120	10,000.
	130	100,000.
		111,110.
Subſtract		1.
		111,109.

O.R. p. 46. 47. From *Gataker's Cinnus.*

Phil. Another thing, which makes my Faith ſtrain a little, is the making *Adam* give names to all the Animals in the World in one bit of a day, and this upon mature conſideration of their nature and faculties, and playing the Philoſopher upon each of them, as the Divines will have it. And indeed he muſt be a very expedite Philoſopher, and they muſt be very nimble Creatures, to come and go in that little time of this day allotted by *Moſes*, for this purpoſe. For a ſmall pittance of time muſt ſerve for this, when the day was taken up with ſo many other matters. This believe me is the buſieſt day of all the reſt, for *Moſes* then makes the Deity

Deity beſtir himſelf to ſome purpoſe, as if he began to grow weary of his Creating, and was reſolved to have his work over by the Week's end. For, to ſet aſide this naming of the Animals, which, to conſider the nature of each and to adapt them a name to it, would require no ſmall time; let us ſee what a hurry there muſt be, for the tranſaction of other matters. In the firſt place, there were ſo many thouſand of Animals created, then there was a counſel called for the Creation of Man, who had at firſt a Body formed out of Clay, and a Soul Breathed into it by God; then *Adam* falls a ſleep, and had a Miſtreſs formed out of one of his Ribs; when he wakes, he performs (as muſt be ſuppoſed) ſome Ceremonies of Courtſhip to the new-found Lady, gains her Affections, and celebrates an Extemporary Marriage; the Woman leaves her new Husband and falls a parlying with an ugly Serpent, or the Devil, about an Apple; after a deal of arguing *pro* and *con*, the Woman yields to the Beaſt, eats the Apple, tempts her Husband, makes his mouth water, and he eats too; then their nature is altered, they loſe their Glo-

ry and their ſenſe, find out one anothers blind ſide, are aſhamed of their nakedneſs, commence Tailors *extempore*, ſew Fig-leaves together and make themſelves fine green Aprons. Then God in the Evening comes into the Garden, the Guilty Criminals hide themſelves in the Thickets, God ſummons them, they appear, there is a fair hearing of the Cauſe, they make their excuſes, and after a full Examination God decrees to the Man, Woman and Serpent the Puniſhments they had merited. Then they are drove out of Paradiſe, two Angels with brandiſht Swords are ſet Centinels at the Garden door, and poor *Adam* and *Eve* are forced into the Woods, to take up their Lodging among the Beaſts. So that here is almoſt the whole Opera of the *Creation of the World* performed this day; and there is but a very little time left, for *Adam*'s making his Vocabulary, and reading his Philoſophy Lectures. I am unwilling to teize you with abſurdities I could raiſe from all theſe Particulars, but one thing I muſt needs tell you lies croſs my Throat mightily, which I can never ſwallow; and that is to conſider what a nimble

March

March the grave Elephants muſt make from *India* to *Eden*; and what a ſtrange Randezvouz there muſt be of *Getulian* Lyons and *Greenland* Bears, of *Guinean* Monkeys and Engliſh Maſtiffs, and all to travel ſo far at ſo ſhort a warning and in ſo little a time. Pray good *Credentius*, help out a poor Unbeliever, in the midſt of theſe difficulties.

No confuſed huddle in the Relation of the ſixth day's work.

Cred. But ſuppoſing, *Philologus*, we ſhould deny all this which you take for granted, that the matter of all this Relation was tranſacted in one day, and that the Animals took ſo long a journey to wait on *Adam*; then all this fine Harangue falls to nothing. And indeed I do not ſee any thing in Scripture to countenance it, it is only the general Opinion of the Schools, who ſuppoſe the Fall of Man to have happened the firſt day of his Creation; and this is grounded upon an Argument, which I ſee nothing in; which is, becauſe otherwiſe *Adam* might have begotten a Child in his Innocency, and then would not have traduced his Guilt to his Poſterity. I ſhall not trouble my ſelf to confute this Argument, becauſe it is only a wild ſuppoſition, and which may be anſwered by twenty

ſuppoſitions as probable on the other ſide. My buſineſs I undertook with you is to vindicate the Authority of the Scripture, and not the Schoolmens Hypotheſes; and I do not here find any abſurdity in that, whatever your ſuppoſition may bring along with it. For

The lapſe of Man, not the firſt day of his Creation.

1*ſt*, Here is not a word in Scripture of the Lapſe happening the ſixth day of the Worlds Creation, or the firſt of Mans, and therefore you ought not to impute any abſurdities to the *Moſaical* account, which may follow from that Opinion. Indeed thoſe Difficulties, which you have urged out of Mr. *Gataker*, ſhew, that all theſe things could not be tranſacted in one day; but if they were done in many the Authority of the Scripture remains entire; and truly the Arguments of that Learned Man (which he has brought to confute the Opinion of the Schools, and you have borrowed to expoſe the *Moſaical* account) to me ſeem very concluſive. But beſides, I have other reaſons to think that the Lapſe of Mankind did not happen the firſt day; but that there did a conſiderable time intervene before this unhappy miſcarriage.

I doubt

I doubt not but that *Adam* before the fall was endowed with an extraordinary degree of Knowledge, for I can never agree with the *Socinians*, that he was ſuch a poor ignorant Idiot as they would make of him. But then I am apt to believe, that this Knowledge inclined more to the Angelical and Intuitive, than to the Experimental and Diſcurſive one. For it proceeded only from the extraordinary Influence of the divine grace, and not from his own deductions, experiments and diſcourſe. So that though *Adam* were never ſo wiſe a Creature I much queſtion whether he had the inſpired power of ſpeaking, as the Apoſtles had. For words are pure placitory things, and depend upon the mutual Agreement of the Speaker, and the Hearer; and therefore 'tis moſt reaſonable to think that *Adam* and *Eve* coined their own words themſelves. The difference between the Apoſtles and them, was very wide; becauſe the Apoſtles ſpoke to men who underſtood thoſe Languages; but if *Adam* had ſpoke to *Eve* Hebrew, or Greek, ſhe could have no more underſtood him, than if he had held his Tongue. They, that maintain this

Opinion muſt have recourſe to Inſpiration upon Inſpiration, and Miracle upon Miracle; there muſt be one Inſpiration for *Adam* to ſpeak, and another for *Eve* to underſtand; there muſt be the immediate Aſſiſtance of the Holy Ghoſt for every word and ſyllable, and that too with a double efficacy, not only for the Information of the Hearer, but to make the Speaker underſtand his own words. It remains therefore, that the firſt Parents framed a language for themſelves, which muſt be a conſiderable time a compoſing; ſo that whereas we find them readily diſcourſing at the time of the Lapſe both with God, the Serpent, and themſelves, it muſt follow that not only the fall, but the naming of the Animals muſt be at ſuch a convenient diſtance of time from the Creation, as might give them leiſure to frame the language. Which time cannot be ſuppoſed to be over-long becauſe their extraordinary Intellectual Capacity, they were then endowed with, would mightily facilitate their Invention of words, and proper adapting them to things. And 2*ly*, We may draw another Reaſon, that the Lapſe did not

happen

happen upon the firſt day from *Gen.* 3. *v.* 8. from their being acquainted with *the voice of God walking in the garden in the cool of the Day*, which implies they were uſed and much accuſtomed to the divine preſence, or *Shechinah*, that they were able to know it ſo readily, which they could not be ſuppoſed to do in one day. And laſtly, the ſame Verſe informs us, that they *hid themſelves among the Trees of the Garden*, which ſhews they were better acquainted with it, than they could be in an hour or two, ſo as to find out the darkeſt thickets and umbrages of it.

2. There is another thing which you take for granted in this ſuppoſition, that is not ſo very certain; and that is, That in the ſixth day's Creation there were Animals created all over the World, and placed in thoſe diverſe parts of it, we find them in now. The World might be very well ſtocked by a pair or two of each kind created about *Eden*, and their breed might increaſe as Mankind multiplied. And if ſo (as the Scripture ſays nothing for it, or againſt it) *Adam* might name all thoſe Animals with eaſe enough, and

not trouble them to take ſuch long Journeys as you ſuppoſe.

3. If we ſhould grant that the Animals were ſcattered at firſt all over the Earth, ſome peculiar to one Country, and ſome to another; yet it does not follow from the words of *Moſes*, that *Adam* muſt give names to all theſe. It is ſufficient, that he named thoſe Animals, that were ſeated in that part of the World where *Eden* ſtood. For it was to all intents and purpoſes ſufficient for him to know, what to call thoſe Creatures, which he was to be converſant with, and was to make uſe of; but it would ſignify very little, for him to make a Vocabulary of a number of Animals, that were to reſide ſo many thouſand miles from him, and which he was never like to ſee again, after his Nomination. So that truly, *Philologus*, I do not ſee any of theſe formidable difficulties you imagine in this Objection; unleſs we allow all thoſe ſuppoſitions you have a mind to pin upon the Scripture, without any warrant from it. And now let us ſee, if you have any more to ſay againſt the *Moſaical* Creation.

Phil.

Phil. I think, Sir, enough has been ſaid upon this point; and you have been pleaſed to afford me better reaſons, for defence of the *Moſaical* Relations, than ever I have happened to meet withal before.

Cred. I thank you for your Complement. But I will beg leave, to add a word or two more, in favour of the *Moſaick* account of the Creation. And that is, that of all the accounts which in all Nations have been pretended to be given of the Origin of the World, this is the wiſeſt and moſt Philoſophical. Which to me is a conſiderable proof of its divine Revelation; eſpecially conſidering at what a low ebb Letters and Philoſophy ran in the Jewiſh Nation: So that I am apt to believe the Jews were no more able to invent ſuch a wiſe and intelligible Syſtem of the World, than they were able to make the World it ſelf. And this we may be the better convinced of, if we reflect a little upon accounts which other Nations give of it. What a wretched account was that of the *Ægyptians*, and which the *Epicureans* borrowed from them, of Men growing out of the Earth, like Pumkins

The ridiculouſneſs of other Nations account of the Creation, compared with the Moſaical.

The Ægyptian and Græcian.

kins and Onions? What ſtrange ſtories does the *Græcian* Theology tell of Οὐρανὸς and Γῆ, and *Jupiter* and *Saturn*? What ſad work do their ancient Writers make when they form Men out of projected Stones, and a Crop of Dragons Teeth? Neither are other Nations more happy, in their pretended Originations of the World. No one can with patience read the abſurdities in the Mahometan Phyſiology and account of the World. They tell us of the firſt Man's being created, like a Magpye, black and white; and this gave the different Colour to Men in the diverſe parts of the World. That God made at firſt the Throne of God, *Adam*, Paradiſe, and a great Pen, with which he wrote his Decrees. That this Throne was carried about upon Angels necks, whoſe Heads were ſo big, that Birds could not fly in a thouſand years from one Ear to the other. That this great Pen is a Journey of five hundred years long, and one of eighty years broad. That the Stars are firebrands, thrown againſt the Devils, that would invade Heaven. That the Heaven is propped up by the Mountain *Kaff*, which is made all of Emerald. That

The Mahometan.

That the Moon is as big as the Sun, only the Angel *Gabriel* laps his Wing over a part of it. That the Earth ſtands upon the tip of a great Cows-Horn, that this Cow ſtands upon a white Stone, and that Stone upon a Mountain, and that Mountain upon God knows what. That it is a Journey of a thouſand years from one Horn of this Cow to the other: with a deal more of this ſtuff. Now if you could find ſuch Farce as this is in the *Moſaical* account, you might very well expoſe it; but I am ſure you have little reaſon to do it, when the whole tenour of it is ſo reaſonable and judicious.

I ſhould ſeem too long, and it may be too ludicrous, if I ſhould pick out all the ſimple Tales, from the Books of Travels into ſeveral parts of the World; of the firſt Origin of things. It ſhall content me only to inſtance in two great and different parts of it, and that is in the *Americans*, and the *Chineſe*.

The *Americans* (eſpecially the *Harons*) make all things proceed from a Spirit called *Cudovangi*, who ſhot ſeveral Arrows into the ground, which grew to be Men; that this God begot a very good Son, but had a very wicked *The American.*

ed

ed Mother, that ſpoiled all the good, her Son and Grandſon did; with a deal of this miſerable Banter. And as for the *Chineſe*, that knowing Nation, which you Theiſts are wont to cry up for the ſtandard of Primitive Learning, and Genuine Antiquity, let us ſee how they mend the matter in their account. And they tell us that one *Tayn* who lived in Heaven, famous for his Wiſdom, diſpoſed the parts of the World into the order we find them. That he created out of nothing the firſt Man *Panſon*, and his Wife *Panſone*. That *Panſon* by a deligated Power from *Tayn*, created another Man called *Tanhom*, who was a great Naturaliſt and Phyſician, and underſtanding the nature of things gave names to them; and this *Tanhom* had 13 Brethren ſo created, and ſo the World was Peopled at firſt: Then after a while the Sky fell down upon the Earth, and deſtroyed them; and then the wiſe *Tayn* created another Man called *Lotzizam* who had two Horns, and a Body of an odoriferous ſmell; from him proceeded many Men and Women who ſtocked the World with its preſent Inhabitants; who when he had left Breed enough diſappeared and

and went I know not where. Now certainly, when we compare the *Moſaick* Hiſtory of the Origination of things with theſe lame and ſilly accounts, we muſt be ſo far from expoſing, that we muſt highly admire the Wiſdom and Judgment of this excellent Writer; or rather conclude him to be divinely inſpired, who alone of all Legiſlators, and Philoſophers, has given us ſo wiſe and rational account of his Creation.

Of the Fall of Mankind.

Phil. We are now come to another Claſs of Difficulties, *Credentius*, which ſeem to ariſe from *Moſes* his account of the Fall of Man; and indeed there is nothing here but what looks wild and ſtaring: For I can hardly be ſerious when I ſee what a number of odd things are here jumbled together. Here is God and the Woman, the Man and the Snake, Trees and Rivers, and Angels and Flaming Swords. Here is a farce of------

Cred. I am forced to interrupt you, *Philologus*, now you are running upon this ſtrain; and I am aſhamed at the diſingenuity

disingenuity of the Gentlemen of your way, they first dress up the Scripture in a Monstrous shape, and then bait it when you have done. You may make any thing ridiculous by an odd management of it, if you please. One may make a Fools Cap out of an Altar-Cloth, and turn the words of an Act of Parliament into a Droll: For there is nothing so grave and serious but a witty Man may make ridiculous, by an odd management of it; by clapping together strange and incoherent Ideas; by expressing sacred things in vulgar Terms; by laughing at that, which other People admire; by a bold treatment of those things which other Men approach with Reverence; by making use of words and Metaphors which are generally used in a ludicrous sense. Now these things being unusual and consequently surprizing, they tickle a sort of Levity which is in human nature; they make most People laugh at them, and Fools to admire them. They are a kind of *ignes fatui*, collusive glympses of Wit, which blind Peoples understandings at first sight, make them take that for Wit which is nothing

The wickedness and folly of drolling upon Scripture.

nothing but Boldneſs, and make them admire that for a fine ſaying which is only an unuſual one; for men, that talk after this manner, do not ſpeak what other men cannot ſay, but what they dare not. Now wiſe men preſently diſcern this falſe light and the little Arts which are uſed in the management of it, and conſequently do not ſuffer themſelves to be deceived by it; they conſider theſe holy things as they are, and not as they are wantonly repreſented: all the miſchief that this Diſcourſe is like to do, is among your little unthinking Things, that ſet up for *Wit* without common *Senſe*, and cry up every thing for extraordinary reaſon, which, has nothing in it but Clinch and Jingle. I deſire therefore the favour of you, Sir, that you would make uſe of Argument inſtead of Raillery, whilſt we are diſputing of theſe ſacred Truths, that you would propoſe your objections with all the ſtrength you can; that you would conceal no difficulty you can eſpy in this divine Relation, but I can never endure you ſhould rack and tenter the paſſages of it, clap one part of it incongruouſly and ridiculouſly with another, only to make

make ſport and banter with it. For I am ſure, *Philologus*, you can find nothing ridiculous in the whole Relation, but what you make ſo. Nor do I reprimand you for the only Man, that are delinquent this way; but it is the general fault of all the Gentlemen of your perſuaſion; who are wont eſpecially to muſter up all their Railery and Malice too, to expoſe the Relation of this unfortunate miſcarriage of our firſt Parents, and to ridicule the belief of it out of the World. Here I find lies the Maſterpiece of your Irreligion; and a Man muſt not pretend to ſet up for Theiſm, without variety of Blaſphemy upon this ſubject.

Phil. I perceive, dear *Credentius*, that this is touching you in a tender place, and therefore I ſhall forbear all reflections, which are not neceſſary to my Argument. But I muſt needs tell you that there are a great many things in this relation of the *Fall* which you call *difficult* and we call *ridiculous*; but let them be what they will, they are ſuch, that will keep a thinking Man from heartily believing your Religion, till he ſees them handſomly cleared up. And the firſt of theſe is the Temptation

of

of *Eve* by the Serpent. Now is it not a little odd, *Credentius*, that ſuch an ugly Beaſt as a Serpent, ſhould venture to accoſt ſuch a fine Lady, in all her Supralapſarian Beauty? I pray what kind of Language did Serpents then ſpeak, for we find they have no other than that of hiſſing now? Methinks *Eve* ſhould have run away from ſuch a ſpeaking Beaſt, faſter than from an Apparition, and never have enter'd into a Conference with it. Why ſhould a Serpent, I pray, of all the Beaſts of the field, have all this Reaſon and Elocution beſtow'd upon it? Methinks a Lyon, or a Bull would have made a good full-mouthed Orator; but for a pitiful Snake to have ſuch mighty Talents of Rhetorick and Perſwaſion, is really very ſurprizing. But ſuppoſing you ſay, that the Devil poſſeſſing the Organs of this Serpent tempted the Woman. I anſwer, I think he made as ſilly a choice of a Body as ever Devil did, to perform this Temptation in. To have ſeen ſuch an odd kind of ſtupid Beaſt of a ſudden turned rational, to hear that ſpeak which was dumb before, would probably have ſcared the poor Woman out of her Wits: ſhe would

O. R. p. 39, 40, &c.

quickly, I ſuppoſe, have left the Devil and the Apple together, and have betook her ſelf to her Heels and her Husband to ſecure her. Beſides, here is not a word of the Devil's poſſeſſing the Body of the Serpent in the Relation of *Moſes*; for he imputes the Woman's being circumvented wholly to the Subtilty of the Serpent; this is only a ſhift of your Divines to bring in the Devil, as the Poets uſed to do the Gods, to help them out at a dead lift. Come, *Credentius*, what do you ſay to all this?

Not unreaſonable that the Devil ſhould tempt Mankind in the form of a Serpent.

Cred. Say! Sir, the beſt thing I can ſay, is to ſay my Prayers for you to God, to deliver you from this hardned infidelity. But, in the mean time, I will anſwer this terrible Argument of yours, as ſatisfactorily as I can.

1. Therefore I aſſert, that the Tempter which deceived our firſt Parents, was the Devil, ſome wicked malicious Spirit that envied the good of Mankind, and thoſe extraordinary favours, which God has ſo plentifully beſtowed on our firſt Parents; which enclined him to tempt them to diſobedience, thereby to bring them into the ſame forlorn condition with himſelf, and the other fallen

fallen Angels. That the Serpent is only mentioned, whoſe Body the Devil made uſe of, is owing to a Metonymy common in the Hebrew Tongue, which uſes the Inſtrumental for the Efficient Cauſe, and the Efficient for the Inſtrumental; of which multitude of Inſtances may be given, out of the Scripture. Thus the Angels, which God employ'd about the deſtruction of *Sodom* and *Gomorrha*, are called by the name of the Lord. *Gen.* 1. and what they ſay and do, is ſaid to be done by the Lord. So on the other ſide the Divine Predictions of God-Almighty are ſaid to be the words of the Prophets, which he employ'd as Inſtruments to ſpeak them. Thus, *Amos* 1. 1. *The Words of* Amos, *who was among the Herdſmen of* Tekoa, *&c.* So *Jer.* 1. what is called, *v.* 2. *The Word of the Lord*, is called, *v.* 1. *The Words of* Jeremiah *the Son of* Hilkiah. So by the Word, by Faith, and by the Sacraments, we are ſaid to be ſaved; whereas theſe are only the Inſtruments God makes uſe of in our Salvation. So the Miniſters of the Goſpel are ſaid to bind and to looſe; whereas 'tis God only which does it by their Miniſtry. Therefore

it is no wonder, if by the ſame Metonymy, what is ſpoken or done by the Devil is ſaid to be ſpoken or done by the Serpent, whoſe Organs he uſurped. But further it is plain, that it was the Devil which managed this Deceit, not only from the Incongruouſneſs of a Brute Beaſt's over-reaching Mankind in his higheſt pitch of Reaſon, but from the Atteſtation of the Holy Scripture it ſelf. The Author of the Book of Wiſdom, who well underſtood the Doctrines and Traditions of the Jewiſh Church, and the ſenſe of the holy Scripture, tells us expreſly that *by the Envy of the Devil Death came into the World*, Wiſd. 2. 24. And our bleſſed Saviour who was a better Explainer of the Scriptures, tells us, the *Devil was a Murderer from the beginning*, or the firſt Creation, alluding to his miſchievous deſtruction of Mankind; that he is a *Lyar and the Father of Lyes*, both in the firſt and all the following Temptation of Mankind. Nay, farther than this, the Devil is expreſly in Scripture called the Serpent, *and the Dragon was caſt out, that old Serpent called the Devil and Satan*, Rev. 12. 9. *and he laid hold on the Dragon that old Serpent*,

pent, which is the Devil and Satan, Rev. 20. 2. All which places are undoubted references to his firſt Deception of Mankind, under the form of a Serpent, which is Evident in the word *old*, which ſuppoſes him to be that firſt Serpent, which has been deceiving Mankind, ever ſince their firſt Original.

The Devil much pleaſed with Serpent Worſhip.

2*ly.* You have no reaſon to expoſe this Divine Writer, for his relating the Devil to have taken the Form of a Serpent more than that of any other Creature: For this is but conſonant to his other practice in diverſe places of the World; for we find him mightily delighted with Serpents, both in his Oracles and his Idolatrous Worſhips. It is known to all, how that the Great Oracle of *Delphos* was delivered by the *Pythoniſſa*, or the Prieſteſs of the Serpent, and *Heinſius* * has obſerved that the Greek Πύθων, comes from the Hebrew פתן which ſignifies a Serpent, ſo that the *Pythius Apollo* is nothing elſe but the Hebrew Ob, or Abaddon, which the Helleniſtical Jews render Ἀπολλυῶν, or *Apollo*. † *Ælian* in his various Hiſtory ſays, that Serpents among the *Ægyptians* τιμῶνται ἰσχυρῶς

* *Ariſtarch.*

† *Lib.* 17. *Cap.* 5.

are zealouſly worſhiped; and *Maximus Tyrius* * ſays, that the Serpent was the great Symbol of the Deity to moſt Nations, and as ſuch was worſhiped by the *Indians*. And *Grotius* out of ancient Authors has made appear, that in the old Greek Myſteries, they uſed to carry about a Serpent and cry Εὖα; which ſeems to be a perfect Triumph of the Devil, exulting as it were over the unhappy deception of our firſt Mother. *Sigiſmundus* in his Hiſtory of *Moſcovia* relates, that the *Samogithæ* there worſhip a Serpent, which they keep by them, and tells a ſtory of a poor Man that was horribly abuſed by the Devil for relinquiſhing the worſhip of his Serpent. The like *Guaginus* in his *Sarmatia Europea* tells of the *Lithuanians*; as alſo *Scaliger* in his Exercitations, and that they ſacrifice to them Milk and Cocks. The like Serpent-worſhip the ſame *Scaliger* relates of the People of *Calecut* in the *Indies*, in his notes upon *Ariſtotle*'s Book of Animals. And *Philip Melanchthon* tells a ſtrange ſtory, of ſome Prieſts ſomewhere in *Aſia*, that carry about a Serpent in a brazen Veſſel, which they attend with a great deal of Muſick and

* *Diſſert.* 38.

and charms in verſe, the Serpent lifts up himſelf and opens his Mouth, and thruſts out the head of a beautiful Virgin; the Devil thereby glorying, in this miſcarriage among thoſe poor Idolaters. And ſome Books of Travels into the *Weſt-Indies* give the like account there. Now ſince the Devil has made uſe of theſe viperous Animals in his ſervice in ſo many parts of the World; why ſhould men find fault with *Moſes* his Hiſtory, for aſſerting a thing, ſo agreeable to the experience of all Mankind?

This Serpent not the common viperous kind.

3*dly*. Neither is it neceſſary to aſſert, that the Serpent was of the common creeping Serpentine kind. It is moſt probable ſomething like that flying fiery ſort, which are bred in *Arabia* and *Ægypt*, that are of a ſhining yellowiſh Colour, like that of Braſs; which by the motion of their Wings and the vibration of their Tails reverberating the Sun Beams, do afford a moſt glorious appearance. Now if the Serpent, whoſe Body the Devil abuſed, was of this ſort, though perhaps it was a ſpecies far more glorious, it was a very proper Creature for him to make uſe of for this deſign. For theſe Ser-

* *Deut.* 8. 35. pents were called * *Saraphs*, or *Seraphim*, which gave the name to thoſe bright lofty Angels, which were frequently in ancient Times employ'd by God Almighty, to deliver his will to Mankind; which were wont to take a ſplendid Form upon them, ſomething like thoſe ſhining *Saraphs*. Now the Devil, who is uſed to imitate the divine actions by an artificial mimicry, obſerving, that good Angels did miniſter to *Adam* and *Eve* in this bright appearance, he uſurps the Organs of one of theſe *ſhining Serpents*, which he rendred ſo artificially glorious, as to repreſent to *Eve* the uſual *Schechinah*, or Angelical appearance ſhe was accuſtomed to; and by this means, renders himſelf more ſucceſsful in his accurſed project. Now unleſs the Angels did appear in ſuch a kind of Form, which we ſuppoſe here the Devil to imitate, there can be no account given of the *Seraphim* and *Cherubim*, which were the only *Symbolical Imagery* allow'd of in the Jewiſh Church; and which ſeem to be nothing elſe, but the Repreſentation of thoſe diverſe appearances of Angels, ſome in the form of *Cherubim*, beautiful, flying Oxen; others

others in the ſhape of *Seraphim*, winged and ſhining Serpents. Now when the Devil had taken this Angelical Repreſentation upon him, it was no wonder that he did more eaſily deceive our firſt unhappy Mother, who might then probably take him to be ſome good Angel come from Heaven to aſſiſt her, as ſhe might often have experienc'd before, during their ſtay in Paradiſe. And if this be ſo, which I take to be the moſt probable account of it; then all that Banter, which your Gentlemen make uſe of, about the ſpeaking Snake, and the fright of the Woman, will fall to the ground; and this Relation of *Moſes* will be built, not only upon a firm, but a very rational Bottom. But if you have a mind to be ſatisfyed more in this matter, I refer you to Arch-Biſhop *Teniſon*'s learned Treatiſe of Idolatry, *Cap.* 14.

Phil. But granting all this to be true, that the Devil appeared to *Eve* in the ſhape of an Angel of Light, or, as you will have it, like one of the flying lucid *Saraphs*, and thus deceived *Eve*; *O.R.* p. 41. yet methinks it would have been but juſt, that ſome good Angels ſhould have ſuccoured a poor Ignorant weak Woman;

Woman; ſurely thoſe juſt Guardians of humane affairs would not have permitted ſo unequal a Conflict. Certainly a Perſon, who had ſo great a Price ſet upon her head, as the Salvation of all Mankind, might well have deſerv'd a Guard of Angels. Nay, farther it ſeems to reflect upon the Wiſdom and Goodneſs of God himſelf, to ſuffer his whole Creation, which he had been ſo many days a working, to be ruin'd in a moments time by a malicious Spirit. I can never think, but that God Almighty would have contrived ſome way or other, to have hindred ſuch a fatal miſcarriage, when he ſo eaſily might; he would never have left a poor young Creature open to all the Wiles of an old crafty Devil, and have damned all her Poſterity, for not being ſo cunning as he.

God not obliged to keep Man from ſinning by an irreſiſtible Power.

Cred. This Objection of yours, *Philologus*, is grounded upon a miſtake common to you and ſome of the ancient Heathens, that a good and a juſt God could not permit Evil among Free Agents. For when any Evil action came to affect them nighly, they were preſently up with their *An Dii ſint?* And ſo would chooſe to be Atheiſts, rather

rather than own a God who would permit any thing to croſs their humour. Now you make uſe of the Inverſe of that Argument, and would prove that becauſe there is a good God, therefore he would never ſuffer ſuch a wicked action of the Devil. But, that which is the ground of both theſe Arguments, is an unreaſonable miſtake, *viz.* the opinion that a *Juſt and Wiſe God cannot permit Evil.* Now it is true, that there are ſome part of *natural Evils* which God could not permit, ſuch as might happen to the inanimate parts of the Creation, as any blundered irregular formation of their parts, any defect in their nature or conſtitution. For all ſuch *Evil* as this muſt then needs proceed from God, who gave them this irregular nature, in which they could have no hand themſelves. Therefore we freely own, that God cannot permit *Evil* of this kind; becauſe ſuch permiſſion were tantamount to the doing it. All the queſtion is whether he cannot permit *moral Evil* among free Agents, and ſuch natural Evils which are the puniſhments of them. Now unleſs we grant that he could it is impoſſible there ſhould be any ſuch thing

as

as a free Agent, which is to act on either part. For if God could not permit Evil then Man could do nothing but Good, then his actions would all be determined on one side; and so could be no more said to be free, than a Stone is such, which necessarily falls downwards. Nor does this permission at all reflect upon God's goodness; for God only gives this Free-Will and Power to his Creatures, which is an act of goodness; but it is owing to their ill use of it, that they commit Evil. But you'll say it is not the Difficulty how to reconcile God's Holiness with the permission of Evil; but how to think he should permit an Evil of so vast a consequence. Now to this, I answer,

This would have destroy'd Free-Will.

1*st*, It must be granted, that *Adam* and *Eve*, who together with the Devil committed this Evil, were free Agents; and therefore all the restraints God could lay upon them to resist the Devil's Temptations must be such as were consonant to their Free-Will. For God to have given them such powerful Influxes of his Spirit, as to have made it impossible for them to Sin, would have been in effect to have altered their

their natures, and to have changed them from *free* to *neceſſary* Agents. For that would have been to have over-ruled them by as abſolute an Impulſe, as he does Stones and Trees. All that we can ſuppoſe reaſonable for God to do is, to diſpenſe to them ſuch abundantly ſufficient meaſures of his Grace, as might enable them to encounter with the ſtrongeſt Temptation, but yet in ſuch a way, as might be conſiſtent with their Reaſon and Free-Will. Now if ſuch an Angelical Guard, as you would have had to keep them from Sinning, had been ſo continually about them, as to hinder the Devil from propoſing any Temptation, or our firſt Parents from hearkning to any; if they had ſupernaturally over-ruled the Organs of their Bodies, or the Inclinations of their Minds upon the leaſt Tendency to Evil; God then would not have dealt with them as with Men, but as with Brutes. Beſides, God had then put them upon a ſtate of Probation, but to have over-ruled their actions and determined them only on one ſide, would have been to have run counter to his own Deſign; it would have been to have put them upon a Trial, and at the

ſame

ſame time to have rendered them impoſſible to be tried. So that let the Miſcarriage be of never ſo great conſequence, we cannot ſuppoſe that God ſhould act contrary to his Wiſdom and Eternal Reaſon, for the prevention of it.

Man had ſufficient aſſiſtance.

2*ly*, There is no reaſon God ſhould have interpoſed his Omnipotence to have hindered this Sin, becauſe they had Power of their own ſuperabundantly ſufficient to avoid it. We, alas! in this lapſed condition of ours, find a great deal of difficulty to encounter with our Temptations; we feel a great blindneſs in our Underſtandings and a Crookedneſs in our Wills, we experience often an inclination to do Evil, even before the Temptation comes. But our firſt Parents in their primitive rectitude of nature ſtood poſſeſſed of every thing as advantageous the other way; they had an underſtanding nuturally large and capacious and fully illuminated by the Divine Spirit; their Will was naturally inclined to the ſupreme good, and could not without Violence to its nature, make choice of any other. Now when God had made ſuch ample proviſion for

for Mankind, to ſecure them from Sin; we can never ſuppoſe it neceſſary, for God to employ his Almighty Power beſides, for this would be in a manner *actum agere*, to do that for them again which he had ſufficiently done for them before. But if notwithſtanding all theſe mighty advantages towards a ſtate of *Impeccancy*, they would reſolutely break through them all, their unparallell'd Stubbornneſs and Diſobedience is to be blamed, and not the inſufficiency of God's Grace, or the defect of his Almighty aſſiſtance.

This Miſcarriage was repaired by God's mercy afterwards.

3*ly*, What God did not by his *abſolute Power* hinder before, he did by his *Mercy* ſufficiently repair afterwards. For preſently after the Fall, God the Father agreed to the Mediatorſhip propounded by God the Son; and then Eternal Life, through the blood of our Saviour, was given (upon our ſincere, though not unſinning Obedience) after Death, as it was without Death before. And by this wonderfull mercy, after ſo great a provocation, the Goodneſs of God is more abundantly manifeſted, than by hindring the Sin at firſt; as men are more ſenſibly affected, with a Pardon graciouſly offered

offered after the conviction of a Diſobedience, than they are by a Diſpenſation for it, or a Connivence at it.

Phil. As for this matter, *Credentius*, of the Mediatorſhip, we ſhall talk more hereafter, but let us go through the Garden firſt. And the firſt thing, we meet withal, is the two Trees, of ſingular qualities indeed; ſuch as ſilence all the ſtrange relations, in the *Plinies* and *Theophraſtus's*. I mean the *Tree of the Knowledge of Good and Evil*, and the *Tree of Life*. Now what tolerable ſenſe can be put upon the relation of theſe two Trees? The Tree of the knowledge of Good and Evil! Why, can ever any one thing that Morality grew upon Trees? This, I'll warrant you, is ſuch a kind of an Ethical Tree, as *Porphyry*'s is in Logick. It is very ſtrange, *Credentius* that we ſhould take ſo much pains for a little Science, when our firſt Parents could get to be ſo knowing only by eating of Apples. And I am as much perplexed too, about your other Tree, The *Tree of Life*. Now I can never beat it into my dull Brains, how Eternity ſhould grow upon the Tops of Trees; for my part, I ſhould as ſoon believe that

that Lobſters and Red-Herrings grew there. Nor if it be aſſerted, that this Tree was to make men long lived, that were to eat of it, and for this reaſon was called the *Tree of Life*: I do not ſee how this one Tree had been ſufficient for all the Progeny of *Adam*, in caſe they had not ſinned; or however it would have been very inconvenient for men to have come from *America* to *Eden* for theſe Vivifical Apples. All this looks very ſurprizing, *Credentius*, and is too much like a piece of the old Poetical Divinity. *O. R. p. 42.*

Cred. It is true, things look very ſtrange and odd that are unuſual; which makes us we can hardly forbear laughing at an old Faſhion, after ſome time of diſuſe; though we liked it well enough, when it was common. Now the State of Innocence and the lapſed State of Mankind, being ſo very different, we muſt ſuppoſe, that there were ſome things conſonant to the firſt State very diſagreeable to our preſent one; and this is but reaſonable to imagine. Now of a great number of theſe *Moſes* has reckoned but a few, amongſt which are theſe Trees. As for the *The Relation of the two Trees not ridiculous.*

Tree of Life, I cannot imagine any thing more agreeable to ſuch a State of Innocence. Now a State of Innocence ſuppoſes Immortality, for Death came by Sin; and ſomething was requiſite to make men Immortal, when their Bodies naturally were not ſo. Indeed God might have done this, by his immediate Almighty Power; but he generally cooperates with ſecond cauſes. Now what fitter means can we ſuppoſe, for the continual renovation of Mens Bodies, without any manner of decay, than the fruit of ſuch a Tree? If ſome Food of an extraordinary quality be requiſite, why not the Fruit of a Tree, as well as the Fleſh of an Animal; as well as an Herb, a Root, or any thing elſe? When God had deſigned, that Mens Bodies ſhould never yield to decay, or Death, methinks it was very reaſonable, for him to direct them to the eating a certain fruit of a Tree, whoſe juice was of that ſpirituous nature, as to impregnate their blood with an indefectible vigour, and to keep them in a conſtant Youth, without pain, or diſeaſe, or imbecillity, 'till ſuch time as he ſhould tranſlate them to a better World. And this I take

take to be the uſe of the Tree of Life. It is uncertain whether or no this Tree was but one ſingle one, and always to be continued in *Eden*, if there had been no lapſe; it is moſt probable many of them would have been tranſplanted to other parts of the World, as the innocent Off-ſpring had increaſed: but when Mankind had ſinned, it is probable that God deſtroyed this ſpecies out of the World as being now grown uſeleſs, and inconſiſtent with the Curſe and Puniſhment of Man. And this the Heathens ſeem to have ſome traditional notion of, when they ſpeak of the *Nectar* and *Ambroſia*, which maintained the Immortality of their Gods, and *Moly* which was the great *Panacea*, celebrated by the Heathen Poets. As for the *Tree of the Knowledge of Good and Evil*, it was I ſuppoſe called ſo, not becauſe it had a vertue to confer any ſuch knowledge; but becauſe the Devil pretended in his Temptation of the Woman it had, it receiving its name from that unfortunate Deception. And tho' God calls it the *Tree of the Knowledge of Good and Evil*, before the Fall, yet that is related by *Moſes* by way of Anticipation; as if I ſhould ſay the

Romans Encamped in *Eſſex*, or *Middleſex*, though neither of thoſe places were then known by that name. And as for that other place, *v.* 22. *Behold the Man is become as one of us to know good and evil.* I look upon that to be only a bitter Irony to upbraid Man with his fooliſh diſobedience and diſappointment.

Phil. I ſuppoſe you will hardly be able to get off ſo well with your four Rivers, as you have done with your Two Trees. I find here, that your inſpired Author was as bad at Geography, as the *Turks* are at Chronology. They have both a good will to their cauſe, and therefore will garniſh it out with all the fine things they ever heard of. Thus the *Turks*, when they would make King *Solomon* as brave a Man as they can, make *Alexander* the Great the Maſter of his Horſe, and twenty other great Men Lacqueys and Foot-Boys to him. And thus *Moſes*, when he would deſcribe a curious Garden, makes four of the greateſt Rivers in the World, to be in lieu of Canals in it. He does not matter the great diſtance of place, and the different ſources of the Rivers; but jumbles together all *Aſia*, and

and *Africk*, to make a pretty little Garden for *Adam* to dreſs. Here is *Tigris*, and *Euphrates*, and *Nilus*, and *Ganges*, as the Interpreters explain them, which have their Origin in this ſpot of ground; ſo that it muſt reach at leaſt, from the Fountain of *Nile* (*i. e.*) from the Midland of *Africa*, to *India*. All this is very ſtrange, *Credentius*. *O.R.* p. 35, &c.

Cred. To this we anſwer, *Philologus*, 1*ſt*, It is not certain from the *Moſaical* Relation, of what extent this *Gan-Eden*, or Paradiſe was. It might be, for ought we know, a very conſiderable part of the habitable Earth; which the the *Ante-diluvians* were kept out of, or at leaſt were ſo for a conſiderable time. Now, if *Eden* was of ſo large a circumference, it might afford an origin to ſeveral very diſtant Rivers. So that *Adam* might only cultivate that part of it, which he was firſt placed in. 2*ly*, It is likewiſe very uncertain, what Rivers are meant by theſe Hebrew names. As for the Interpreters, they are ſo various in their Conjectures, that it would be tedious to recount them. It ſeems moſt probable to me, that theſe Rivers are only ſome branches of the River *Euphra-* *Difficulties about the Rivers of* Eden *removed.*

tes, if ſo be the Channel of the River had a being before the Flood. 3*ly*, It can never be exactly known where theſe Rivers were, becauſe of the great alteration made in the World by the Deluge, which has mightily altered, or it may be obliterated their Courſe. For I believe, that at the Flood, the mighty confluence of Waters over the Face of the Earth, and the breaking open the Deep or Subterraneous Waters, turned the Earth into ſomething like its Chaotick ὶλὺς, or that Mud it was at the firſt Creation; ſo that the Courſe of Rivers muſt be altered, by the waſhing away their Banks and the choaking up their Channels. And therefore it is in vain, to ſeek for theſe *Ante-diluvian* Rivers, in thoſe Courſes of Waters, that trickle over the Earth now. And therefore you do very ill, to cenſure the *Moſaical* Writings, becauſe you cannot find thoſe Rivers now adays, which he ſpeaks of before the Flood.

Phil. But by the way, Sir, if *Moſes* deſcribes theſe Rivers as they were before the Flood, which you ſuppoſe to be different from what they are now; this will render it a very idle

and

and ſuperfluous Deſcription. For he deſcribes theſe Rivers of Paradiſe, only to find out the ſituation of it; but if theſe Rivers were ſuch, as were defaced in the Deluge, one can no more find out the ſituation of Paradiſe by this, than if he had only mentioned the Man in the Moon. *O. R.* p. 37.

Cred. You are much miſtaken, *Philologus*, to think, that the aim of *Moſes*, in this deſcription of the Rivers, was for men to find out Paradiſe by; for the Holy Scripture does not uſe to condeſcend, to ſatisfy Mens Inquiſitive Curioſities. It was the deſign of the Holy Ghoſt, in this relation, to aquaint Poſterity with the Beauty of that happy place, which our firſt Parents unfortunately forfeited; but, I dare ſay, it was not the leaſt of his Intention, to leave minutes for Witty Men to write Books, and draw Maps by. But, I pray, was there never a Deſcription made of any thing, but only to teach men how to find it by? Some things are deſcribed, that are paſt and gone, as the relation of the actions of Men, Sieges, Battles, Tumults, *&c.* and ſo are impoſſible to be found; other things are related in a ſhorter manner, when

Moſes did not give account of the Rivers to find out Paradiſe by.

when they need not be found, as *Paul* was buried at *Rome*, *Pompey* was conquered at *Philippi*, now it would be non-ſenſe in the Hiſtorians to deſcribe exactly the Vault or ſpot of Ground where the Apoſtles Body was laid; or to ſhew the particular ground which was covered by each Army; So that the Reader, if he pleaſed, might go directly to them. Should Hiſtorians do this, it would make their Writings as tedious and ridiculous, as a Story that is filled up with nothing but *I ſaid*, *and he ſaid*, *and I ſaid again*. Therefore the Prophets deſcription of Paradiſe is very proper, to give the Reader an account, what kind of place Paradiſe was; but as for the finding out the place, it is neither neceſſary for us to know, nor for him to relate, with ſuch particularity.

Phil. The next thing, *Credentius*, I have to accoſt you with, is, The Great Law which *Adam* and *Eve* were to be tried by, and all Mankind ſtand or fall, by the keeping, or the breaking of it. Now one would think, that a Law, upon which effects of ſo vaſt a conſequence did depend, muſt be ſome mighty wiſe precept in it ſelf,

moſt

moſt admirably conducing to the good of Mankind and the honour and Wiſdom of the Legiſlator, but inſtead of this, we find only a poor little trivial thing commanded, only forſooth the not eating of an Apple. A reaſonable man would ſuppoſe, that theſe wiſe couple with the Supralapſarian Knowledge, ſhould have had a Law given them for their Trial ſuitable to their great Capacities, ſome ſupereminent rules of moral Vertue, ſuch as Philoſophers talk of and leave for others to practiſe; ſome noble part of your Chriſtian Charity, or ſeraphick Love, which ſome of your melting Divines make ſuch fine ſpeeches upon; theſe would have been precepts agreeable to that wiſe and glorious State, but ſuch a ludicrous Law as this does not only ſeem to be an undervaluing to the Wiſdom of the Deity, but even to Man himſelf, to be dealt with ſo like a Child, as this comes to.

Cred. I perceive this is an Argument, which Infidels have made uſe of in all Ages, down from *Julian* and *Celſus*, to the little Coffee-Houſe and Tavern Wits in our Time. But for my part, I could never ſee any ſtrength in

The reaſonableneſs of the Probative Precept.

in this Argument, nor any ridiculouſneſs in this Law, nor any thing fit to be laughed at, but only their fooliſh management of it. As for your exceptions againſt this Law, that it was the prohibition of ſuch a ſmall indifferent Thing, and not ſome great Rule of Morality, will you be pleaſed to take this anſwer, which I am perſuaded will ſatisfy you, or will at leaſt ſilence you, from making ſport with this paſſage of Scripture any more.

The Prohibition of an Apple more proper than any thing elſe.

It is acknowledged by all, that the *Moſaical* Tables are a good ſhort Syſtem of Morality and take in all the general heads of moral Vertues, and therefore we will run through theſe, and ſee if any precept here was ſo fit to be given *Adam* for a Trial, as that which *Moſes* ſaid he had. To begin with the firſt Table which relates to the Divine Worſhip and Reverence. Suppoſe the *Worſhip of falſe Gods* or Image-Worſhip, had been forbidden him. Had not that been ten times more ridiculous than the Apple? For the Worſhip of falſe Gods was a thing, which came into the World ſeveral hundred of years afterwards, when men grew ſo ſtupid as to take the Sun and

and Moon for Gods and began to flatter their Princes into divine honours. Neither would the Prohibition of *Image-Worſhip* have been any Trial; for we can never ſuppoſe *Adam*, to have been ſuch a Sot, as to have made an Image and to have fell down before it himſelf. Beſides, Images were long after brought into Worſhip, either to flatter living Princes, or elſe to ſupply the place of dead ones, whom the ſilly People fanſied were become Gods. Neither would the prohibition of Perjury or vain Swearing, have been a better way of Probation. Perjury was a thing not to be heard of, till the World was better Peopled, when Commerce and Trade came into uſe, when Courts of Judicature were ſetled, when Men began to cheat one another, and then to deny it and forſwear it. And vain Oaths could never have a being in a ſtate of Innocence, for they muſt have their Origin in a corrupt Lying ſtate of the World, when Men began to uſe them to aſcertain others they were ſincere in this matter, though they might be falſe in other matters; till afterwards, by frequent uſe, they grew habitual and cuſtomary words.

Neither

Neither were any Particularities in the *Divine-Worſhip* proper to be commanded them; for Temples, and Prieſt, and Garments, and weekly and Anniverſary Holidays, *&c.* were things perfectly inconſiſtent with that Infant ſtate of the World. The like may be ſaid of other duties commanded in the ſecond Table. How could *Adam* have honoured his Father and Mother, when he never had any? What temptation could he poſſibly have, to be guilty of Murder, when there was no Man or Woman in the World, but his own Wife; whom if he ſhould deſtroy, he would not only be excluded from Marriage again, but muſt needs ſpend his whole Life after in a miſerable ſolitude? How could he commit Adultery, when *Eve* was the only Woman upon Earth? How could he be guilty of Theft, when he was the ſole Lord of all the Creation? How could he bear falſe Witneſs againſt his Neighbour, or Covet his Goods, when there was no Neigbour in the World for him to be thus unjuſt to. And ſo if you go on to the Chriſtian Precepts. What part of Charity was he in a capacity of exerciſing? How could he forgive Injuries and

and love Enemies, who had no one to offend againſt him? What charitable wiſhes and thoughts could he have of his Neighbour, when as yet there was neither Neighbour nor Sin in the World? How was it poſſible for him, to exerciſe the Duties of Mortification, Self-Denyal and taking up the Croſs, who had no Luſt to conquer, no Paſſions to overcome, who lived in ſuch a delicious place as he could experience no want or diſquiet. As for the Love of God, that was as natural to the Soul before the Fall, as it is for the Body to eat and drink; ſo that to have made that his Tryal, would have been as abſurd, as to have bid him to be ſure to walk upon the ground and breath in the Air, which he could not but do. It remains therefore, that his Probation was moſt properly to be performed, by a Command of doing or forbearing ſome *Indifferent* Action, which was neither Good nor Evil, but only as it was commanded or forbidden. Now if it be requiſite or fitting, that his Obedience ſhould be tried in doing or forbearing ſuch an indifferent thing why was not this firſt Law for forbearing this Fruit of a certain Tree in the Garden

Garden, as proper as a Law prohibiting any indifferent thing elſe? Nay there is more reaſon for this prohibition, than that of other things; becauſe that which was prohibited was natural and appoſite, not ſtrange and far fetched. The firſt Parents being to live in a Garden, what more natural to be forbidden them, than the eating ſuch a ſort of Fruit? If ſome odd ſtrange thing had been commanded them, which had no manner of relation to their way of living, we might have had ſomething to ſay againſt it. If they had been commanded not to ſtudy Mathematicks, or Magick, to make long Pilgrimages to *Mecca* or *Loretto*, to climb once or twice a year up to the Top of Mount *Caucaſus*; or a thouſand more of theſe indifferent things, only to try their Obedience, there would be none of them half ſo proper as this, which God made choice of; nay, I defy the Wit of Mankind to find out an indifferent thing to be prohibited, which was ſo natural and agreeable to the State of Mankind then, as this was. So that this Law is ſo far from being Ridiculous and Ludicrous, that it muſt ſeem very wiſe and reaſonable,

ſonable, and grounded upon a very judicious Choice to all conſidering Men.

Phil. This is pretty plauſible, *Credentius.* But then I can never reconcile the ſeverity of the Curſe, which followed upon this Diſobedience, with the Goodneſs, or indeed the Juſtice of God. We hardly now adays reckon the robbing an Orchard a Crime worth a whipping; and therefore how can we ſuppoſe, that *Adam* and *Eve* and all their harmleſs Poſterity ſhould be doomed to Eternal Damnation, only for eating a couple of Apples, they were not to meddle with? Methinks, this is very rigid Juſtice, to inflict ſuch heavy Puniſhments, as theſe are, for ſuch a little Peccadillo.

Cred. It is a very great miſtake, *Philologus*, to imagine, that this Sin of our firſt Parents, was ſuch a little ſlip, as you would pretend. It was the greateſt Sin which ever was committed, unleſs it be the Sin againſt the Holy Ghoſt: For, if we conſider the nature of the Crime, the mighty complication of offences in it, and the great advantages they had to avoid it; nothing can appear more heinous: For this

The tranſgreſſion of our firſt Parents no trifling offence.

this Sin was, not only a bare Diſobedience of God's Command, but a perfect *Infidelity* to God's promiſes and threats; it was a ſort of *Idolatry*, in believing the Devil, and putting a greater Truſt in him than God; it was a horrible *Pride* in them to deſire to be *like God*, ſuch a Diabolical *Pride*, as made the Evil Angels fall from their firſt Eſtate; it was a very great *Coveteouſneſs* and *Theft*, to deſire and to purloin that, which was none of their own; it was a ſort of the moſt cruel and unparallell'd *Murder*, to kill and deſtroy the poor Souls of ſo many Thouſand of their Off-ſpring. Conſider again, that this was a Diſobedience againſt God, an Infinite Being and of Infinite Dignity; a God that had given them a Being, and that ſo very lately too, the impreſſes of which could not be worn out of their Memory, that had beſtow'd ſo much happineſs upon them, more than on all the Creation beſides; that had made them Lords over it all, and reſtrain'd nothing from them, but only the Fruit of this one Tree. Conſider further, that they committed this Sin againſt the cleareſt Conviction of Conſcience, when they had

had minds fully Illuminated with the Divine Spirit, and had all poſſible aſſiſtances of Grace to keep them from Sin, and had no untoward bent of nature and unruly paſſions to provoke them to it. Now to take all this together, it was a mighty aggravation of their Sin, and ſets it at ſo high a rate, that it is hardly poſſible, for a Man, now adays, to commit a Crime of ſo great an Enormity. So that, *Philologus*, this was ſo far from being one of your Peccadillo's, that it aſſaulted Heaven with the higheſt Provocation.

Phil. But I know not how to reconcile with the Juſtice of God this Curſe of his; to puniſh all *Adam*'s Poſterity, for his and his Wife's Sin. Why ſhould ſo many poor Innocent wretches, that are born from their Loins, ſuffer for the Sins of their Great-Great-Grand-Father? We ſhould think it very hard, for the King to hang up a number of his Subjects, only becauſe their Predeceſſours were engaged in the Barons Wars. And can we think that God-Almighty will be ſo unmerciful, as to call us to an account for the Crime of an old Forefather,

committed above five thouſand years ago? Your Divines may ſay what they pleaſe of Original Sin; but I can no more be perſwaded, that Sin can go in a Blood, than that a Man's Notions and Learning can: For I believe a Man may be born a Philoſopher, or a Divine as well as he can be born a Sinner. But ſuppoſe there was ſuch a Traductive Guilt, a Man would no more deſerve Puuiſhment for it, than he would do for inheriting his Fathers Diſtempers; which methinks does deſerve pity and not puniſhment. Indeed you would fain ſalve all this hardſhip, by the Benefits of your Chriſtian Baptiſm; but then you leave all the poor Children which die unbaptized to make Faggots for the Devil. This ſevere Curſe, eſpecially as your Chriſtian Theologers explain it, does by no means agree with the Divine Juſtice and Clemency; nay, it ſeems inconſiſtent with his holineſs too, becauſe this Guilt muſt be infuſed into the Soul by God when he makes it; which does argue a double pravity in the Deity, firſt to implant Sin in Man, and then to puniſh him for it.

Cred. The propagation of Original Sin

Sin and the puniſhment which attends it, is not ſo inconſiſtent with the Juſtice of God, as Pelagians and Infidels do pretend: For,

1*ſt*, *This Original Sin is not any vitious Habit infuſed into our Souls by God*, for that was to make God the Author of it. It is only an Obliquity of our nature and a tendency to Evil, as being deſcended from a corrupt ſtock, which cannot produce a pure Off-ſpring; ſo that God is not to be blamed any more, for ſuffering ſuch an impure Progeny to be born from our firſt Parents, than he is for letting ſour Fruit ariſe from a Tree degenerated by our ill Husbandry, or diſeaſed Children from vitious Parents. Indeed in all Ages, Divines have troubled themſelves, to explain how this obliquity ſhould be conveyed to all Mankind, and the generality of them agree that it comes from the defect of *Original Righteouſneſs*, or the withdrawing of that ſupernatural Grace which was ſo plentifully beſtowed upon the Primæval Parents, and they have forfeited for us; ſo that that Bar, which was to hinder us from Sin is now taken away, and ſo we ruſh with precipitancy upon it; that

The difficulties of Original Sin removed.

Frænum which they call it, that Bridle, which was to reſtrain our Animal Faculties is loſt by their Sin, and ſo now, like an unruly Horſe, they over-power and run away with our Reaſon. The *Carteſians* explain its traduction, by the Imagination of the Mother, who as by her frights, deſires, averſions, *&c.* imprints the ſame paſſions upon the Child ſhe is pregnant with, and makes it lyable to them afterwards; ſo by her averſions to Good and Proneneſs to Evil, ſhe tranſmits the ſame Tendencies to her *Fœtus*; and by this means they will have Original Sin traduced from *Eve* down to us. Neither of which Explications are inconſiſtent with the Divine Juſtice; for God was neither obliged to continue this ſupernatural Grace to all *Adam*'s Poſterity; nor bound to frame the nature of Mankind anew, or to raiſe up a purer breed from the firſt corrupted ſtock.

2. *The Off-ſpring of* Adam *had no Title to that Immortality and other bleſſings, which he forfeited for them.* God-Almighty might, if he pleaſed, have made Mankind atfirſt mortal, and ſubject to all the Diſeaſes and Diſorders,

ders, which are the Preliminaries of Death, and the Puniſhments of Sin; for we had no right to demand from him to be created more happy than the Brutes. Therefore we have no reaſon to repine at God's goodneſs, for not giving us that happineſs after *Adam*'s Sin; which we never had a right to before, but only a poſſibility of having. It is our Duty to thank God, for what we do enjoy, and not to Murmur at his goodneſs, and tax his Juſtice for what we do not.

3*ly*, Our firſt Parents might forfeit theſe Bleſſings for us; and God might juſtly deny them to us, by reaſon of their Sin. I do not ſee any great force in that Notion of Divines, which makes the firſt Parents our Repreſentatives, and ſo makes us, to Sin in them *Interpretative*, as the Schools ſpeak, and therefore to deſerve their Puniſhment: For I cannot apprehend how any one ſhould be my Repreſentative, without being delegated to perſonate me by my own proper and voluntary Act; and I can leſs apprehend why God ſhould puniſh me, for what they did in my name which I never agreed to. But it is very agreeable to the Divine

Juſtice for God to promiſe ſeveral bleſſings to *Adam*, and his Poſterity, upon his Obedience, which neither he nor his Poſterity ſhould enjoy upon his Diſobedience. And this ſeems very juſt to us, by our often doing the like in our humane affairs, without being taxed with the leaſt injuſtice; as if I leave a Thouſand Pounds a Year to ſuch a Man and his Heirs forever, conditionally that he performs ſuch things as my Will directs; but neither he nor his Poſterity has a right to the Eſtate if that Perſon neglects to perform them. And this vindicates ſufficiently the Divine Juſtice in not contributing the ſupernatural Grace to keep Men from Sinning, and in inflicting Death, (*i. e.*) not conferring immortality; both which were to be conferred upon *Adam*, and his Poſterity, only upon condition of his Obedience.

4*ly*, *Men juſtly deſerve all the Puniſhments of Sin by their own proper Tranſgreſſion.* If Men were to undergo Sickneſs, Afflictions in this World, and Eternal Damnation in the next, purely upon account of *Adam*'s Sin, there would be ſomething in your Argument;

ment; but when all men commit Sin by their own proper act, they can have no reaſon to complain for ſuffering that which by their actual diſobedience they have merited.

5*ly*, But then laſtly, as for Children, who die before they commit actual Sin, and are not baptized; *It is no part of our Chriſtian Faith to believe that they are damned.* For though the Scripture ſays expreſly, *except one be born again of water and the Spirit, he cannot enter into the Kingdom of God*, Joh. 3. 5. yet charitable Chriſtians in all Ages, have underſtood this neceſſity to be, where the Sacrament might conveniently be had, and where there was no contempt of it. And therefore, many of the Fathers have aſſigned a middle place for ſuch unbaptized Infants, which was a place neither of joy nor pleaſure. And to this Opinion St. *Auſtin* himſelf was inclined *Lib.* 3. *de Lib. Arbit. Cap.* 23. who was the ſevereſt of the Ancients to unbaptized Children, before his Diſputes with *Pelagius*, who aſſerted that all Children were undoubtedly ſaved. But however uncharitable the Papiſts may be to unbaptized Infants; it is the chari-

table Opinion of moſt Proteſtants, that ſuch Children are left to the goodneſs of a merciful God, who is not tied up to his own Ordinances, who it is hoped will ſave them, though not by an ordinary, yet he may do it by an uncovenanted Grace.

Phil. There is another thing, *Credentius*, in this Curſe which does not go down glibly with us, and that is the Curſe of the ground. For this ſeems to be an action unbecoming the Deity; it looks like the frantick Paſſion of an angry Man, who when he is diſpleaſed revenges himſelf upon every thing that is nigh him. So here *Moſes*, who had not the Philoſophy to diveſt the Deity of Paſſion, brings him in raving upon the loſs of his two Apples, and curſing them all round; and that nothing might eſcape his fury, the poor Earth too is made barren, in the midſt of the angry fit. Such an action as this, *Credentius*, looks unbecoming a wiſe Man, who takes care not only to avoid Paſſion, but to diſtribute the puniſhments to the Parties offending; and therefore this Hiſtory muſt be very injurious to the ſupreme Wiſdom of the Deity to make the Earth ſuffer for

the

the Sin of Man; or becauſe God was angry with *Adam*, to repreſent him wreeking his fury upon the Innocent Earth.

Cred. I ſuppoſe, *Philologus*, you do not lay much ſtreſs upon the Innocency of the Earth, or the Injuſtice of the Curſe being laid upon it. For Innocency and Injuſtice have place only among rational, or at leaſt, ſenſible Creatures; the ground can neither be innocent nor guilty, it is neither capable of receiving a kindneſs, nor an injury; becauſe it wants ſenſe to perceive them. Neither does it imply any abſurdity that the Earth ſhould be curſed, for the Sin of Man; for this is conſonant to the general Opinion of Mankind in things of the like nature. For the Ancient Heathen had not only their *Piacula*, things accurſed by way of tranſmutation of puniſhment, and their *Dies nefandi*, accurſed times; but even their *Campi ſcelerati*, accurſed Fields. But your principal miſtake is, that you fancy this Curſe of the Earth by God Almighty, to be an effect of his Anger, or a weak human-like Paſſion, when it is only the reſult of a wiſe and equable Juſtice. For we can never ſuppoſe ſo

The Curſing the ground on reflection upon the Deity.

ſo wiſe a Man as *Moſes*, to have ſuch a ſilly notion of a Deity as this comes to, to make him curſe the Earth in an angry mood becauſe Man had vexed him. For his Curſing the ground was only a predent puniſhment of Man, that had offended; for it was Man, that was to ſuffer by this Curſe of it, and not the ground it ſelf. The ground felt no harm, by bringing forth *Thorns and Thiſtles*; but Man was a ſufficient ſufferer by it, when he, by *the ſweat of his Brows*, was forced to keep it in an ordinary fertility, and much inferior to its Paradiſiacal Fruitfulneſs.

Phil. Such another odd kind of undecent Paſſion does your Jewiſh Legiſlator attribute to the Deity; when he, in the ſame fit of Anger, Metamorphizes the poor Serpent, becauſe the Devil made uſe of his Body. Beſides I cannot imagine how that ſhould be a puniſhment to the Serpent, which ſeems to be natural to it; for 'tis as natural for a Serpent to creep, as for a Man to walk. And he might as well have made it a puniſhment, for Man to ſtand bolt upright, as for the Serpent to creep upon the ground. But be this as it will, and grant it a puniſh-

C. R. p.

puniſhment, for the Serpent to creep; how did the poor Beaſt deſerve ſuch a Puniſhment? How could it help or hinder the Poſſeſſion of the Devil? Or why ſhould God be more angry at the Serpent ſo poſſeſſed, than he was at the Demoniacks in the Goſpel?

Cred. I find you are mightily concerned, that no injuſtice ſhould be offered to Brute Beaſts, when you do not care how much you do to this divine Writer and Prophet of God, by expoſing his Writings without any ground. But I pray, what injuſtice was it to the Serpent, to have his Form ſomething altered from what it was before? I am confident he was not able to diſtinguiſh whether it was altered, or no; for that would imply an intelligent nature, to have contemplated his former ſtate, and to have compared it with his latter, which it was impoſſible for the Serpent to have done. But to receive a new ſhape, which he did not know whether it was better or worſe, without any ſenſible pain, or alteration to him, and this too done by an Almighty Power, to whom he ow'd his whole being, and could claim nothing at his hands: this is ſo far from being

Nor the Curſe of the Serpent.

being Injuſtice, that it is Bounty ſtill. Beſides, Man being Lord of the Creation, had a natural right over the Serpent; and this change being deſign'd by God for Man's good and Inſtruction, there was no more injuſtice in changing the Form of the Serpent for his ſake, than in ſuffering other Creatures to be ſlain for his food. Nor laſtly muſt we ſuppoſe, that God Almighty was any ways offended at the Serpent, becauſe the Devil had poſſeſſed his Organs; but the reaſon he worked this change in his Body was, becauſe it ſhould remain as a Monument of the Unhappy Fall, of God's Averſation to Sin, and to deter men from the Commiſſion of that, which brought ſuch Vengeance with it. This was no *proper* puniſhment of the Serpent, but only an *Inſtructive Emblem* to Mankind; ſuch as our Saviour's curſing of the Fig-Tree, not to puniſh the Wood, but to read the Diſciples an Emblematical Lecture, what they were to expect, if they did not bring forth Fruits meet for Repentance. Neither is it diſagreeable to the reaſon of Mankind, to have a proper puniſhment inflicted upon the Serpent for being the Inſtrument

Inſtrument of this unhappy Miſcarriage; any more than it is, when we deſtroy Knives, and Swords, and Beaſts, that have been Inſtrumental in any Man's murder. As for the natural Reptility of the Serpent, it is plain from this Hiſtory it is falſe; and we ſuppoſe the change to be from ſuch a bright winged *Saraph*, as was before mentioned, to a mean creeping Snake.

Phil. Well! but what think you, *Credentius* of *the opening Adam*'s Eyes by the eating the Apple, and his ſeeing himſelf naked, which he knew not of before. I proteſt this looks very ſtrange. For Blindneſs was but a very ſorrowful Ingredient in the Paradiſiacal ſtate. And if they could not have ſeen their Nakedneſs before, yet methinks their other ſenſes would have informed them. Or if they had not, I do not think they were any great loſers by their Expulſion; for their Loſs of the Orchard was abundantly compenſated by the uſe of their Eyes. *O. R.*

Cred. The phraſe *to open Eyes*, among the Jews does not denote always a cure of Blindneſs, as is frequent in the Hiſtory of the Goſpel; but oftentimes Metaphorically *The meaning of their Eyes were opened.*

phorically does ſignify the ſudden coming of any thing to a Man's knowledge, by any way whatſoever. Thus God is ſaid to *open the eyes of Balaam*, when the Angel repreſented himſelf in a bodily ſhape to him, *Num.* 22. 31. And thus the Diſciples *eyes were opened*, when they recollected, that the perſon, that had diſcourſed with them in the way to *Emaus*, was the Lord. Not that theſe were blind before, but becauſe they came ſuddenly to know ſomething, which they were ignorant of before; by ſome new ſurprizing illumination, and clearing up, as it were, the Eyes of their underſtanding. Thus our firſt Parents, after the Fall, preſently came to find the irregular effects of their corrupted nature; or what the Scripture here calls *nakedneſs*. By which word, according to the uſual modeſty of the Hebrew Tongue, is underſtood all the irregular Appetites to Venereal pleaſures, which they were ſtrangers to in their State of Innocence; and began now at firſt to experience; and were therefore aſham'd of their foul Degeneracy, and upon this account were deſirous of Cloathing to hide thoſe Irregularities from the ſight of others.

Phil. But then this Explication, *Credentius*,

dentius, makes this *Pudor circa res venereas* ſubſequent only to the Fall, whereas it is congenit to his nature; and is not only implanted in Mankind, but in other Animals, which ſeem to have ſome kind of ſhame in ſuch matters. *O.R.* p.43.

Cred. I think it can never be proved, that irrational Creatures have any ſenſe of ſhame in Venereal matters; but the contrary is evident from their publick Commixtures. Beſides, before the Fall when Mans Appetites were more regular; there was no room for this ſhame, which had its beginning upon the corruption of his nature.

Phil. There is, Sir, another very great Difficulty in this Hiſtory, and that is in the relation of their Cloathing, after they were diſcovered to be naked. Now the Text tells us, that they ſewed together Fig-leaves, and therewith made themſelves Aprons. From whence forſooth we may deduce the Original of the Taylors Trade. But then the miſchief is, what they ſhall do for Thread and Needles; for ſpinning was not as yet found out, and working in Iron was an Invention of much later date. So again *v.* 21. when God takes *O.R.* p.44.

the

the Tayloring work into his own hands, or at leaſt an Angel by his appointment, *And unto* Adam *and alſo to his Wife did the Lord God make Coats of ſkins and clothed them.* This Angel then muſt kill, and flea the Animals, and ſtrip off their skins to keep *Adam* and *Eve* warm; now methinks this ſmells more of the Butcher, or the Hang-Man than the Angel. Beſides theſe Leathern Coats would be purchaſed by the Deſtruction of at leaſt one whole ſpecies; for if either Male or Female of any kind had been deſtroyed, at the firſt Creation, as this was, there muſt a ſpecies be loſt for ever, for it is not believed, that there were more than two of each kind created, and one alone without another for its Conſort, could never have produced any Off-ſpring.

No abſurdity in the Relation of the Fig-leaves and the Skins.

Cred. Here are in this Objection, *Philologus*, ſeveral ſuppoſitions which are all very wild, and if they are denied the Argument falls to the ground. For 1*ſt*, You ſuppoſe that they ſewed the Fig-leaves together as Taylors do their Cloth, with Needle and Thread, which is more than the Scripture does imply. For the Original word *Tapar* ſignifies no

no more than to *put together, to apply, to fit.* As 'tis uſed, *Job* 16. 15. *applied Sackcloth to his Skin.* And the Women in *Ezechiel* are reproved for wearing *Pillows under their Arm-pits, Ez.* 13. 18. where we cannot ſuppoſe that *Job* ſow'd the Sack-cloth to his Skin, or that thoſe delicate Women tacked their Pillows to their fleſh, with Needle and Thread. And the word *gneleh*, which we render *leaves*, ſignifies alſo Branches of Trees, ſuch as were to make *Booths*, or *Bowers*, *Neh.* 8. 15. So that *to adapt, or fit Branches*, which we render *few leaves together*; is only to twiſt or plat the flexible branches of the Fig-Tree round about their waſts, in the manner of a Roman Crown; ſo that when the Broad leaves of that Tree hung down, it repreſented the faſhion of a pair of Green Breeches.

2*ly.* You ſuppoſe, that God, or ſome Angel muſt make them their Coats of Skin; which I think is by no means neceſſary. For it is a known obſervation in the Hebrew Tongue, that it is uſed to attribute many things to God, which are not done by his immediate act, but ſometimes by his direction and ſome-

times by the permiſſion of his ordinary Providence. So here the Coats are ſaid to be made by God, whereas 'tis probable they only received inſtruction how to make them; or only perhaps, becauſe they were the gift of God, as all other Bleſſings; as God is ſaid to give a Man Health, or Wealth, or Strength. *3ly*, You ſuppoſe that God could not provide for them theſe Coats, without deſtroying a whole Species, which is a very bold Aſſertion. For it is not certain, what number of Animals of a ſort were created, and therefore the ſuppoſition is weak. Neither is it known how long after the Creation theſe Coats were made; in all probability it was not till the Winter following; and by that time Hares, Conies, *&c.* had time ſufficient to multiply conſiderably.

Phil. But next, for the cloſe of all this fine Relation, there is a ſtory, which out-does all the Hiſtories of Inchanted Iſlands and Caſtles, that ever were ſeen; and that is the ſtory of the Angels with their flaming Sword, *which turned every way to keep the way of the Tree of Life.* That is a guard of Cherubims are placed at the Entrance of

of the Garden, with a great two-handed flaming Sword, that continually waved about the ſame, for fear leaſt by open force, or by ſtealth, *Adam* and *Eve* ſhould have repoſſeſſed themſelves again of thoſe happy Manſions. Now is not this very pleaſant, to have Angels like Centinels, with drawn Swords before the doors of the Garden, for I know not how many Ages, as Dragons are feigned by the Poets to have guarded the Apples of the *Heſperides*? But I pray, how long did this Angelical Guard laſt? To the Flood I ſuppoſe, if not longer. So that you here ſuppoſe the Angels, to have been for above 1500 years employ'd in keeping a Garden. *Sic vacat exiguis rebus adeſſe Deis*? How much eaſier would it have been, to have turned a River round the Garden, which would as effectually have kept *Adam* and *Eve* out, who knew nothing of Navigation, as all this Brigade of Cherubims.

The difficulties of the Cherubim and the flaming Sword removed.

Cred. I fanſie, *Philologus*, you have been lately at *Bartholomew-Fair*, or at leaſt you have been there ſince you have vouchſafed, to look into your Bible: for this Argument of yours ſeems moſtly to be take out of the famous

Puppet-Opera of the Creation of the World, which I have ſome remembrance of, ever ſince I was a Boy. For this great too handed flaming Sword ſmells more of the *Booth* than the Bible. For that which is commonly rendred *Flaming Sword*, is only in the Original the *Flame of Cutting*, or *Diviſion*, or a *dividing Flame*; for though the ſame word does ſignify Sword, it does alſo ſignify Diviſion. And the Writers of the New Teſtament do tranſlate the ſame word both ways. For, whereas St. *Matthew* ſays, our Saviour is come to ſend *a Sword*. Matt. 10. 34. St. *Luke* ſays, he is come to ſend *Diviſion*, Luk. 12. 51. So that this *dividing Flame*, or *fiery Diviſion*, is but anſwerable to the *Wall of Fire* ſpoken of by the Prophet *Zechary*, C. 2. 5. which the Lord promiſed to make about *Jeruſalem*. It was the Accenſion of ſome inflammable matter, round about the Garden, which excluded all comers to it, till ſuch time as the beauty of the place was defaced. Now this opinion muſt be more probable to them, who place Paradiſe in the Eaſtern parts of the World, eſpecially about *Babylon*, where there is ſuch an abundance

abundance of *Naphtha* and *Bitumen*, according to the Relations of *Pliny*, *Plutarch*, *Strabo*, and *Curtius*; and where there are fields, which even yet at ſometimes of the year, ſeem all on fire. But then you will be apt to ſay, what have theſe Cherubims or Angels to do with this *Fiery Wall*? I anſwer, it is the cuſtom of the Hebrews to expreſs all the extraordinary works of God by Angels, as to call a Plague, Famine, *&c.* a deſtroying Angel; nay farther, they being averſe from the Philoſophy of Mechanick and Material Principles uſed to explain the common *Phænomena* of nature by Vital, Pneumatick, or which is the ſame, Angelick Principles. So the Pſalmiſt explains the Motions of Winds, and the Burning of Fire, to be performed by the miniſtry and energy of Angels. *Who maketh his Angels Spirits* or Winds, *and his Miniſters* a flaming fire, *Pſal.* 104. 4. So that in ſhort by the *Cherubim and flaming Diviſion*, here is underſtood only a Fiery Wall or Circle, encompaſſing the Garden, ſupernaturally raiſed for the Defence of it. What have you to object next?

Phil. Why truly, Sir, I think

I have tired you enough with reſolving the doubts of a ſcrupulous Conſcience; and indeed you have done *Moſes* that Juſtice, and me that ſatisfaction which I did not expect; ſo that I have a much better opinion of the *Moſaical* Writings, than what I came hither with. But although there may not be ſo many abſurdities in this Relation of his, as ſome men pretend; yet I do not think, that a ſufficient reaſon for a Man to embrace it. For it is but a very poor Argument for the Truth or Goodneſs of an Author, that he does not talk Nonſence, or contradict himſelf. There is many an Author, which you and I have little value for, who does not talk of *Garagantua*'s and *Mazarillo*'s; and yet he may have ne'er a word of Truth in him neither. And poſſibly I may have the ſame opinion of this *Moſaical* Relation of the Fall; unleſs you can oblige me with ſome Arguments, to advance its Credibility; which I am afraid you will be at a loſs for: unleſs you will take up with the Allegorical Hypotheſis, and make it only a Divine Fable, which by the way, I take to be the beſt way of freeing *Moſes* from thoſe difficulties which

vulgar

vulgar apprehenſions caſt on him. Now I can be pretty well reconciled to this his Relation of the Fall, if you will allow it only to have an Allegorical meaning, and that the Prophet ſpake only in a hidden *Cabbala*, and did not deſign to be underſtood literally. And if you go this way to work, this Relation then will appear rational enough. For probably, the whole Hiſtory of the Fall is but one Hieroglyphick put into writing; to repreſent the πλεσρύησις, or Fall of the Soul, when it was embodyed in ſome priſtin ſtate. Now I ſuppoſe the Hieroglyphick to be this, *A Serpent with a Woman delivering an Apple to a Man.* Which does moſt excellently ſet forth ſuch a lapſe of the Soul; for I ſuppoſe the Soul, when ever it did fall, fell by immerſing it ſelf in ſenſual pleaſures; and probably was incited to it, by the Inſinuation of malicious *Dæmons.* Now by the *Woman* and the *Apple* are fitly repreſented all kind of ſenſual pleaſures, Wine, Venery, *&c.* the *Serpent* is the crafty *Dæmon* which did entice the Soul, and the *Man* the Soul ſo enticed. And then there is ſome ſenſe in ſuch an Hieroglyphick. But the reaſon, why

Moſes delivered this in words at length and not in Figures, was to beat it into the heads of the thick ſcull'd Jews, who it may be had not wit enough to underſtand a Picture; or it may be, for fear they ſhould improve it into Image Worſhip, which he had ſuch an abhorrence to.

The Hiſtory of the Fall not Allegorical.

Cred. I do deſign before we part, *Philologus*, to offer you ſome Arguments to ſhew the exellence of the *Moſaick* Relation of the Fall; but in the mean time I will ſpeak a word or two concerning the Allegorical ſenſe which you would put upon it. Now I think an Allegorical ſenſe inconſiſtent with this Relation, and cannot ſo much as be pretended without offering the greateſt violence imaginable to it. For

Such a ſuppoſition would deſtroy all Hiſtory.

1*ſt*, This whole Book is Hiſtorical, and this Relation of the Fall is deliver'd in the ſame narratory way as the reſt of the Book of *Geneſis* is. Now nothing is more contrary to Hiſtory than Allegory or Fable; for one pretends *primâ facie* to deliver Truth undiſguiſed, the other to deliver Truth at the Bottom under the colour and diſguiſe of ſpecious fictions. But where-ever ſuch kind of Allegorizing Fable is allowed,

it

it muſt I ſay *primâ facie* appear to be *Fable*, or *Parable*; or otherwiſe it would be a Lye, a Legend, or a Romance. So when *Æſop* tells us the Story of the *Dunghill-Cock*, and our Saviour that of *Dives* and *Lazarus*, they do it in ſuch a way as they cannot be underſtood in a literal ſenſe. But when *Thucydides* relates the Plague of *Athens*, or *Livy* the Battle at *Cannæ*, a Man would be mad that ſhould go to Allegorize thoſe paſſages. So here in the Book of *Geneſis*, what more reaſon have Men to turn the relation of the Fall into an Allegory or Fable, than they have to do the Hiſtory of *Abraham* and the other Patriarchs, or the Hiſtory of *Cain*, or *Abel*? All the Book beſides is allow'd to be literal; and why ſhould this part of it be only a piece of *Ægyptian* Hieroglyphick? If we ſhould allow, for ſolid reaſoning and Philoſophizing, theſe ſportive rovings of a fanciful Brain, we ſhould deſtroy not only the Hiſtory of *Geneſis*, but all the Hiſtory in the World beſides. We might, by the ſame rule, make the Bondage of *Joſeph*, or the Children of *Iſrael*, to be the Platonick *Incarceration* of the Soul, their Deſcent into *Ægypt* to be their καθοδος, and

and φυγή; and their Deliverance from thence to be the παλιγγενεσία, One may turn the Burial of *Sarah* into the Philoſophick σῆμα, or ſepulture of the Soul; and make *Jacob* and the twelve Patriarchs the Sun and the twelve Signs in the Zodiack. But after this mad way of Allegorizing, we ſhould deſtroy the Credit of all Hiſtory, it would make Men perfect Scepticks, as to the Actions of former times, and make us believe no more of *Alexander* the Great, or *William* the Conquerour, than we do of *Atlantis* and *Utopia*.

Moſes a plain Writer.

2. *Moſes* does every where ſhew himſelf a plain unaffected Writer, and does no where ſeem to aim at that reſerved ſort of abſtruſeneſs which they of the Allegorical way are pleaſed with. He every where relates ſimple Truths, and thoſe in the moſt plain and familiar expreſſions; he induſtriouſly avoids all hard Metaphors, and difficult Terms of Art, ſuch as are to be found in *Ariſtotle* and *Plato*; he no where affects to raiſe a Fame to himſelf by the Invention of new Notions, as thoſe Philoſophers did, but was ſo far from it as to deliver down to Poſterity his own failures. 4. *Moſes* had not the ſame

ſame reaſon to write Hieroglyphically or Allegorically, as other Writers might have: For to begin with the *Ægyptians*, we know that their Prieſts, who were the great Maſters of their Hieroglyphicks, which were called *Hieroglyphicks ſacred ſculptures* from them; now it was their buſineſs to amuſe the People with theſe dark riddles, to wrap up common and ordinary Truths in this myſtick dreſs, that the People might the more admire them; which otherwiſe they would have deſpiſed, had they been delivered in the uſual way, and ſo the Prieſts have loſt a great part of their veneration. But juſt on the contrary, *Moſes* endeavoured to reveal all his Doctrines to the People, he ordered his Books to be read in the Ears of all the People, and commanded Parents to teach them to their Children; ſo that 'tis plain he did not deſign, by Myſtical ſenſes, to keep them from the commonalty, but by all imaginable plainneſs to ſuit them to their Capacities. Again it was the deſign of the Heathen Philoſophers, who affected Allegories moſt, to impart their Notions only to their own Scholars, who were let into the meaning

Had no deſign like the Heathen Philoſophers to ſerve by an Allegory.

ing of that Philoſophical Cant; by which means they excluded the vulgar from underſtanding their Tenets, and kept their learning within the bounds of their own School. But *Moſes* had no ſuch deſign, he was not afraid of any other Philoſophers ſetting up againſt him, and running away with his Notions, he had not a School but a whole Nation to inſtruct, for the greateſt part conſiſting of unlearned and ignorant People; and therefore he can never be ſuppoſed to make uſe of ſuch myſtical Doctrines, which were impoſſible to be underſtood by the illiterate Jews. And laſtly, for the *Allegorizing Fathers*, they cannot be brought in to countenance this opinion; for tho' they Allegorize many Hiſtorical parts of the Bible, yet they leave the literal ſenſe entire ſtill; they allow the matter of fact was true, but they will have this matter of fact to have another Allegorical meaning, and to be a Type of ſomething elſe. Now the ancient Fathers were the more inclined to this way of Interpreting Scripture, not only from the practice of the Jews themſelves and the Writers of the New Teſtament; but to ſhew the peculiar Excellence

Nor the ſame deſign with the Allegorical Fathers.

cellence of the Chriſtian Religion, againſt their Adverſaries the Jews; by making all the Hiſtory of the Jewiſh Religion, to be only a Type of ours. Now *Moſes* having no ſuch reaſon to put a myſtical meaning upon his words, he muſt be ſuppoſed to have uſed them in the literal ſenſe; unleſs thoſe which the Holy Ghoſt did deſign ſhould be alſo Typical, and thoſe actions which were to prefigure others, under the Kingdom of the Meſſias.

Phil. I find it grows late, *Credentius*, and therefore before I take my leave of you, let me hear, what you have to ſay in Defence of the Moſaick Relation of the Fall; which you promiſed juſt now to do.

Cred. The reaſon why I ſo much admire the excellence of this Relation is, becauſe it gives an eaſy ſolution to many difficulties in nature and morality, which are otherways impoſſible to be accounted for. *Moſes* in a few lines of this ſhort Hiſtory, has made a many things plain, which have racked the Brains of many Ages, and which the greateſt Philoſophers in the World have blundered at.

1. The firſt of theſe is the natural account,

Moſes gives the beſt account of the Depravation of Mans Will.

account, which he gives of *The Depravation of Man's Will*, or its *Inclinableneſs to Evil.* It will amaze one to conſider, what horrible work the Heathen Philoſophers made, in their accounts of it. Some of them made this Inclinableneſs to Sin, and all the Evil, which is found in the World, to come from an Infinitely-Evil Principle; a ſort of Anti-God eternally co-exiſting with the good one; which was not only the Opinion of the *Perſian Magi* and the *Manichees*, but as *Plutarch* ſays, was *the Opinion of the moſt and wiſeſt of the Philoſophers.* Now this is ſuch a fooliſh account of Sin, that no one will preſume to compare the *Moſaical* account with it: For to aſſert a God or Principle infinitely Evil, is contradiction in terms: For as all the attributes of one God are good, ſo the other muſt be Evil, or juſt contrary or privative to the firſt. As one is infinitely *juſt* and *merciful*, ſo the other muſt be infinitely *unrighteous* and *cruel*; as the one is infinite in *Power*, ſo the other muſt be infinite in *no Power*, that is, muſt have no power at all; as the one is *Eternal* and *Neceſſary* in his being, the other muſt be infinite in *non-exiſtence*, and be *impoſſible*

The Miſcarriages of the Philoſophers in this.

ble to be. All which includes a Troop of Contradictions and Abſurdities.

Another ſet of Philoſophers imputed this Obliquity of the Soul to its mixture with matter. But it is unintelligible, how a meer mixture with matter, which is neither good nor evil, ſhould make a thing originally good to be bad. If they ſay matter was Evil in it ſelf originally; they then make God, which was the Author of matter, to be the Author of the Evil in it, which is injurious to the Divine Holineſs. If they ſay Matter is Eternal, as *Plutarch* and ſome others of them do, and withal Evil in it ſelf; this is to make ſuch another Eternal Evil Principle, which includes the Abſurdities likewiſe of the *Manichean* Principle.

A third ſort attributed this Depravation to a pre-exiſtent ſtate of ſinfulneſs, and that the Inclinableneſs to Sin in this World was but an ill habit of the Soul contracted in another, by a voluntary deviation from God. This the later Philoſophers call generally πτεροῤῥύησις and φυγὴ, the moulting of the Wings of the Soul, and its alienation or flight from the Deity. This laſt Opinion, I ſay the latter Moraliſts generally

generally took up with, after they had been beat off from their other accounts by the Arguments of the Christians. Not that they learned this from the *Mosaical* account of the Lapse, as some will have it, in the School of *Ammonius*; for the πτερορύησις of *Plato* is much older; but afterwards they stuck only to this Account, because the Christians had made the others so apparently ridiculous. But I pray, what evidence had those Philosophers of such a pre-existent State? They ought solidly to have proved first the State, in which this pretended Lapse happened, before they asserted the Lapse it self; which after all is but their pure Assertion. Besides, these Philosophers generally make this Immersion into gross matter, to be the punishment of the Soul for her Offences in her pre existing State; but then such an Immersion is not a proper way of Punishment of the Soul, and seems inconsistent with the Wisdom and Justice of God. For all Punishments inflicted by God, especially in probatory states, are in order to amendment; now the Soul not having Reminiscence of her former state, it is impossible for her to amend the Errours

of

of that ſtate, ſhe cannot remember. Theſe are the accounts which the Philoſophers give of the *Depravation of the Soul*; which are all very lame and unſatisfactory in themſelves, as they are aſſerted without any proof. But on the contrary, what can be more natural and eaſy, than to account for this, by deducing Mankind from one common ſtock, which had deviated from its Original Rectitude? That the Soul was ſtrangely degenerated from its Original ſtamp, was a thing which all wiſe Men were ſenſible of, but how this came to paſs, the Heathens to whom God had not vouchſafed his Revelations, was a thing they could only gueſs and blunder at in the dark. Hence *Ariſtotle* compares the ſtate of the Soul in the Body, to the *Etruſcan* Robbers joining dead Bodies to living ones. And *Tully* talks of the effects of Original Sin more like a Divine than a Philoſopher: For thus St. *Auſtin* in his 4*th* Book againſt *Julian* brings him in ſaying, *non à Matre ſed à Novercâ naturâ editum eſſe hominem in vitam, corpore nudo, fragili & infirmo, animo anxio ad moleſtias, humili ad timores, molli ad labores, prono ad libidines; in quo tamen velut obrutus ineſſet ignis quidam divinus mentis:* *Cic. Lib. 3. de Repub.*

mentis: That Man was not born of nature as of a Mother but as a Step-Mother; with a Body naked, frail and infirm; with a mind anxious for Troubles, dejected for Fears, ſluggiſh to Labour, and prone to Luſt; in which that divine Fire of the Soul lies, as it were, ſmothered: Upon which St. *Auſtin* remarks. *Non Author iſte male viventium moribus dixit effectum, ſed naturam potius accuſavit, Rem vidit, cauſam neſcivit. Latebat enim eum, cur eſſet grave jugum ſuper filios* Adam, *quia ſacris literis non eruditus, ignorabat originale peccatum.* "This Author did not "ſpeak of the unhappy effect occaſion-"ed by the diſobedience of our firſt "ill-living Parents, but only accuſed "nature. He very well ſaw the *Thing*, "but was ignorant of the *Cauſe*. The "Reaſon was hid from him, why ſo "heavy a Yoke was laid upon the Sons "of *Adam*, becauſe not being educated "in the ſacred Letters, he was ignorant "of Original Sin. If theſe wiſe Men had but had the Advantage of reading the *Moſaical* Account, they would never have taken up with ſuch fooliſh Hypotheſes, to explain the Origin of Evil by. They would quickly have concluded, with our Saviour's Argument, that a

Corrupt

Corrupt Tree cannot bring forth Good Fruit, Matt. 7. 18. Becauſe this Explication of the riſe of Sin by an Original Lapſe is freed from thoſe Abſurdities, which the other Explications abound with.

2. Another very good Argument, for the Excellency of the *Moſaical* Account of the Fall is, becauſe it gives a *Rationale* of the *Pudor circa res venereas*, which is a Thing which all the reaſon of Mankind was never able to do: For how ſtrange is it to conſider, what an innate baſhfulneſs there is implanted in all Mankind as to theſe things, and they are looked upon Monſters in nature, that can deveſt themſelves of it; and yet to conſider, how little natural reaſon is to be given for ſuch a ſhame? Nay I defy the whole Wit of Mankind, to give any one tolerably ſatisfactory. For there is no reaſon in the World, why Mankind ſhould not uſe publick commixtures in a lawful way as well as eat and drink in publick; or why he ſhould be aſhamed of one more than the other: For nothing in nature is really ſhameful but Vice. And upon this account the *Cynick* Philoſophers reaſoned themſelves into ſuch Beaſts as to throw off all ſhame of this nature,

His account the beſt of the Pudor circa res Veneris.

and pretended it was only a vulgar Errour. But notwithſtanding this, the generality of men find a mighty impulſe of unaccountable ſhame over-ruling them in ſuch matters, and the moſt impudent are forced to ſtruggle long with it, before they can conquer it; and which no one can give a natural reaſon for, but muſt be beholding to the *Moſaical* Relation to account for. And from hence all the difficulty is cleared up; we from hence learn what Irregularities we fall into by the defect of that Original Grace forfeited by the firſt Parents, and from the predominancy of our Animal Nature over our Spiritual; and that this ſhame is not only a Note of our own Turpitude, but a perpetual Mark and Brand of our ſhameful Origin from ſuch a degenerate ſtock.

Of the pain of Childbirth.

3. Another very good Argument for the excellence of the *Moſaical* Relation of the Fall, is *The Pain of Childbirth*. *Ariſtotle* in his Book of Animals, long ago obſerved, that Woman, of all Creatures in the World, was moſt vexed and tormented in bringing forth. Now what an unaccountable thing is it, that Woman, which is the principal Female of the whole

whole Creation, ſhould be dealt withal more unkindly by God, than the meaneſt Creature upon Earth? I defy the wiſeſt Philoſopher upon Earth, to give a reaſon, why other Females ſhould bring forth with ſo much eaſe, and why God ſhould inflict ſuch intolerable pain upon Woman alone. To be ſure God Almighty did not allot this out of humour and Caprice, but he had a very good reaſon for it; now never any tolerable reaſon was aſſigned beſides that, which *Moſes* has given in his Relation of the Fall, and this appears very ſatisfactory and rational, and therefore is a very good Argument for the Truth and Excellency of this Hiſtory.

4. Another Argument is, the Account *Moſes* has given *of the modern Sterility of the Earth.* It has perplexed the greateſt Philoſophers, to account for this Barrenneſs; and it has made ſuch Impreſſion upon ſome, as to make them turn Atheiſts and deny Providence. And indeed from natural Light there is no reaſon to be given for it. For indeed it is very ſurpriſing to conſider, what ungrateful returns oftentimes the ſtubborn ground yields to the care of the Husbandman, how prolifick it is of its own accord of noxious and uſeleſs Herbs, and how ſparingly it produces

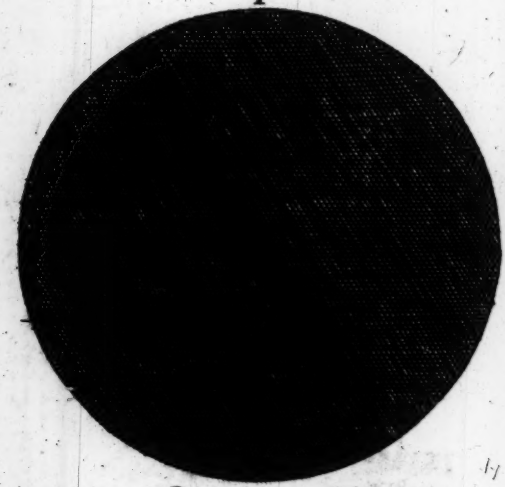
Of the barrenneſs of the Earth.

thoſe we want; what a great part of the World is uninhabitable Deſerts and Barren Heaths, that are uncapable of any Tillage, and bring forth hardly any thing profitable to Mankind. Now this, which has puzzled the Wit of all the Heathen World, is fairly accounted for in *Moſes* his Hiſtory; when he relates this as a puniſhment for the diſobedience of our firſt Parents. I could yet urge farther, in behalf of this Hiſtory of the Fall, the ſlowneſs of the Education of Children, and their natural Imbecillity above all other Creatures, the ſubjection of the Woman to the Man, our Antipathy to Viperous Animals, if you can have patience to hear them; and which can never be accounted for but by the *Moſaick* Hiſtory.

Phil. You need not beſpeak my Patience, Sir, at any time for your Diſcourſe; but I think by the Arguments you have brought upon this ſubject you have proved it ſtrenuouſly enough. And the Night draws on, and therefore I muſt haſten away. My hearty thanks, Sir, for the pains you have taken towards converting a poor Infidel; and at your leiſure I will take another opportunity to be further Catechized.

Chaos of the Sun

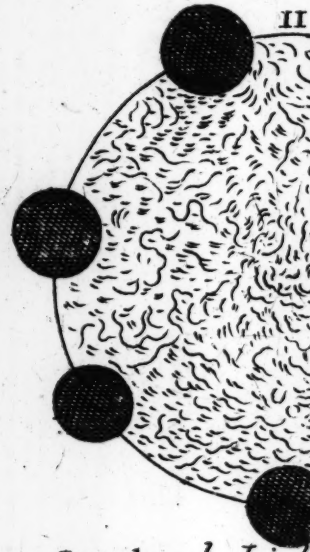
I



and seaven Planets.

1 Days

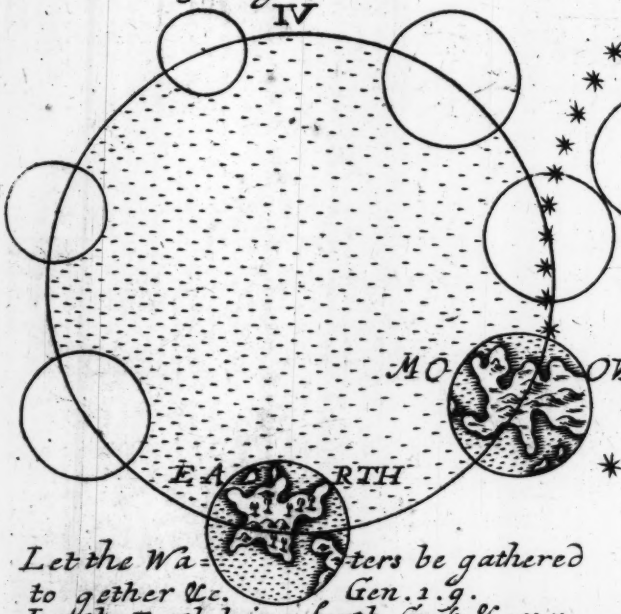
II



Let there be Ligh

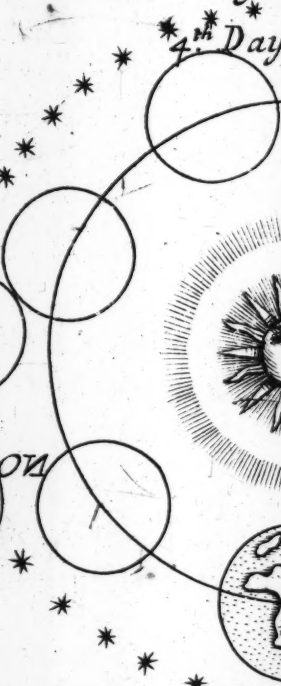
3. Days work.

IV



Let the Wa= ters be gathered to gether &c. Gen. 1. 9.
Let the Earth bring forth Grass &c. V. 11.

4th Day



And God said let

ays work.

II

Light &c. Gen. 1.3.

2 Days work.

III

And God divided the Waters which were under the firmament &c. Gen. 3.7.

Days work.

V

or

VI

d let there be Lights &c. v. 14.